Our wish: health, happiness for all לשנה טובה

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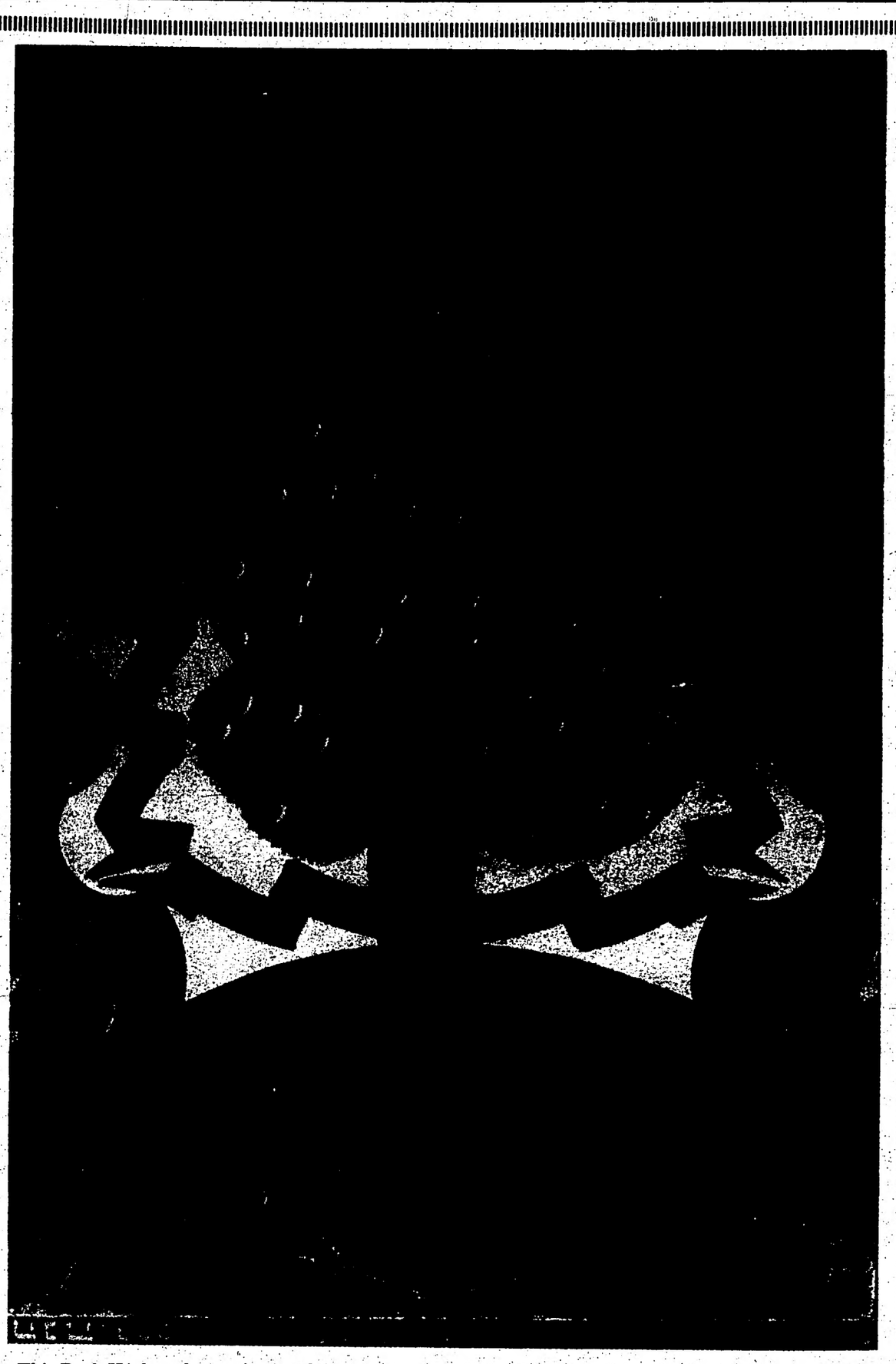

This Rosh Hashanah greeting card depicts the tree of life with good wishes for health and prosperity hanging from its branches. Painted in Warsaw, it was distributed by a New York publishing company.

Blowing of shofar a call to conscience

By
FRED WEINBERG

Though Rosh Hashanah — the Jewish New Year — is generally thought of as a solemn festival, being the day of personal judgement of one's actions during the previous year, there are many folk customs that have made this holiday meaningful to the average person despite its philosophically lofty themes. These folk ways have developed over the centuries, since in our Bible Rosh Hashanah is simply called Yom Teruah, The Day of Sounding the Alarm and no other ceremonies are described.

Indeed, the blowing of the shofar, the central symbol of the festival, as a call to conscience has taken such a strong hold over the Jewish people that even in non-observant generations when visits to the synagogue were infrequent, attendance was timed to hear the sounds of this ancient Jewish instrument which can inspire both fear and reverence.

A picturesque folk ceremony, tashlich, originated in Germany in the 14th century. It consists of going to the nearest body of running water such as a river or a lake, and if neither of these is within walking distance, to a well. This ritual is practised on the afternoon of the first day of Rosh Hashanah (or on the second should the first be a Sabbath as it is this year). There they would recite appropriate prayers quoting from the Prophet Micah "And thou will cast all their sins into the depths of the sea." The Hebrew verb for "cast" is "tashlich" and to add a touch of color to the proceedings, some crumbs are emptied from the pockets and thrown into the water. Care was taken to select a stream where fish abound. This is a good example of the folk need for concrete rituals.

Another impressive New Year custom is that of reading special prayers of penitence called Selichot

[Cont'd. on page 18]

Vice-Premier visits Montreal, Toronto

Peres still optimistic about peace prospects

By
SHELDON KIRSHNER

TORONTO — Israeli Vice-Premier Shimon Peres struck an upbeat note last Sunday night, saying that a peaceful settlement of the Arab-Israeli dispute is now within grasp.

Peres, who is also finance minister and leader of the Labor Party, was in Toronto to address the United Jewish Appeal. He spoke to a large black-tie audience at the Sheraton Centre.

As The Canadian Jewish News went to press on Sept. 25, Peres was scheduled to meet President George Bush in New York. Before his arrival in Toronto, he visited the Montreal Jewish community.

Peres, declaring that Israel is "very close to having peace," said he is optimistic for two reasons: The Soviet Union no longer is "playing an aggressive role" in the Middle East, and "for the first time, we have maybe a Palestinian (negotiating) partner."

He was referring to Egyptian President Hosni Mubarak's recently unveiled 10-point peace plan for holding elections in the territories. Under the scheme, which Peres has accepted and Prime Minister Yitzhak Shamir has rejected, Israel would permit East Jerusalem Arabs to vote in the proposed elections and trade territory captured in the Six Day War for peace, among other things.

The plan, which refers to "Palestinian political rights," does not call for the establishment of a Palestinian state, nor for a return by Israel to its pre-1967 frontiers.

Under its terms, the elected members of a Palestinian delegation from the territories and abroad would discuss the modalities of a final solution with Israel in face-to-face talks.

Israeli Vice-Premier Shimon Peres

The Egyptian conditions are generally regarded as an attempt to break the diplomatic deadlock that has developed since Israel introduced its own election plan last April.

In his half-hour speech here, Peres described Egypt's plan as "reasonable," even though "we (do not) like all his 10 points."

Peres, looking somewhat weary and sounding muffled, made no direct or indirect reference to the brewing crisis that has erupted in the national unity government since his acceptance of Mubarak's plan.

In Los Angeles, on Sept. 20, he threatened a "divorce" between the Labor Party and the Likud if Shamir does not take advantage of the momentum generated by recent Israeli-Egyptian exchanges on the peace process.

"We will not support the government if it does not support peace," he was quoted as saying by the Jewish Telegraphic Agency.

In Toronto, Peres reiterated the government's position of not negotiating with the PLO. However, he acknowledged recent changes in the PLO's platform, including its recognition of Israel, its embrace of United Nations Resolutions 242 and 338 and its renunciation, "at least rhetorically," of terrorism.

Peres said he wants "further changes" from the PLO, but he did not elaborate.

Speaking in generalities, Peres urged the Palestinians in the territories "to try democracy" and "to stop killing and shooting among yourselves."

Israel, he said, does not expect the Arabs "to become Zionists or give up their dreams." But he called on the Palestinians to accept the premise of negotiations. "Let's negotiate our differences democratically," he said, adding: "The time has

[Cont'd. on page 18]

Shas Party leader suggests peace plan referendum

JERUSALEM (JTA)— Interior Minister Arye Deri drew criticism from Likud circles and applause from at least one Labor Party leader Sunday after he proposed that Israelis decide in an unprecedented national referendum whether their government should back an Egyptian plan for advancing the peace process.

Deri's proposal came against the backdrop of ongoing recriminations between Likud and Labor over Egyptian President Hosni Mubarak's 10-point proposal for implementing Israel's peace plan. The tensions were exacerbated last week by Mubarak's meetings in Cairo with Israeli Defence Minister Yitzhak Rabin, a Laborite.

Deri's proposal for a nationwide vote on the Egyptian plan was rejected by Likud leaders, who called it impractical and claimed "Labor would not show its true hand" in presenting it to the public.

Deri, a leader of the ultra-Orthodox Shas party, may be responsible for helping develop one of the most controversial elements of the Mubarak proposal: the inclusion of two Palestinians from outside the territories in a delegation to conduct preliminary talks with Israel.

Deri and former Sephardi Chief Rabbi Ovadia Yosef discussed this idea with the Egyptian president when the two of them visited Cairo earlier this year.

Prime Minister Yitzhak Shamir, the Likud leader, has totally rejected the Mubarak plan, largely because of the proposal to include so-called "diaspora Palestinians," who would likely be activists deported from the territories who have links but no formal ties to the Palestine Liberation Organization.

Rabin and Vice Premier Shimon Peres, who heads the Labor Party, have applauded the Egyptian proposal. However, officials close to Shamir bluntly warned over the

[Cont'd. on page 18]

World-National

5749 proved a good, bad year for Jews

By
RABBI W. GUNTHER PLAUT

As Rosh Hashanah nears one is inevitably moved to review the year that is coming to an end. As my father, alav ha-shalom, used to ask about such or, for that matter, any subject: Was it good for the Jews?

Not very good, when measured by the growth of anti-Semitism in many countries and by the defacing of Jewish institutions in Canada; or when one contemplates the continued effects of the Palestinian uprising, the hostage crisis with its increase in killings, the ensuing tensions between Israel and the United States, and the negative U.N. votes of Canada with regard to matters affecting Israel. And no less worrisome are the economic straits in which the Jewish state finds itself, marked by a renewed rise in inflation and unemployment, and a still shaky industry.

Rabbi Plaut

But good, in that democracy has made strides in East European countries via glanost and perestroika; in that more Jews have been allowed to leave the Soviet Union, where at the same time a further revival of Judaism may be in the making; and in that Jewish communities in the West have grown both in economic strength as well as a yearning for Jewish knowledge. And good also in that the deep affection which Jews everywhere have for Israel remains strong — despite disagreements over the country's internal and external policies, disagreements which are more vocal in Israel than outside of it.

In the Diaspora, this concern and affection express themselves most visibly through the giving of money, and in that respect we have done very well indeed. Contributions to the United Israel Appeal, the New Israel Fund, and to various academic institutions in Israel have risen constantly, and Jews continue to buy Israel Bonds.

Among the many ties which bind Diaspora Jews to Israel none are stronger than those enjoyed by parents whose children have made aliyah. For them, more than for any others, what affects Israel has a special and direct impact: the security and future of their children and grandchildren are at issue.

My friends Charlie and Anne King belong to this group. Israel is on their minds and in their hearts at all times, and they share these sentiments with others like them. They are active in an organization called PNAI, which stands for Parents of North American Israelis. Founded in 1972 by Nahum and Sylvia Weisman of New York, the group now counts some 10,000 members, with 42 chapters throughout the United States and Canada.

Writes Charlie King: "Members come from every persuasion of the Jewish mosaic, and because they have a vested interest in Israel — their children — they meet in perfect harmony as members of one large family sharing their concerns . . . Individually and collectively, no other group of people are more closely attuned to daily life in Israel than are the members of PNAI."

They hold monthly meetings, discuss Israeli affairs and the impact these have on them and their families; publish a bulletin, and even arrange for special delivery to Israel of The Canadian Jewish News. They have a furniture and toy pool that serves their visiting grandchildren; and they have an annual convention which, as Charlie writes, "puts faces to names."

Who are these Israeli children and grandchildren of theirs? "They live in the towns, the cities, the kibbutzim, the moshavim, the yeshivot; on the heights of Gilboa to the lowest inhabited spot on earth, Moshav Edan in the Arava." Some of them are engaged in unusual occupations, such as archeology, Egyptology, and cryptology. "Some have established their own businesses, introducing new products and new ideas . . . Of special note to Toronto readers is the news that Barbara Hakuk nee Gryfe and her husband Yaakov have opened a bakery specializing in bagels. Next time you are in Givat Shaul, look for the sign — Gryfe's Bakery from Toronto."

In this new year, may the buoyant spirit of PNAI reflect on all of us. Shana tova!

Israel makes mark at energy meet

While the World Energy Conference was taking place in Montreal, the Israeli Energy Ministry announced in Jerusalem that negotiations were underway at the conference for the Soviet Union to provide Israel with oil and coal in return for a solar power station to be constructed in the USSR by Jerusalem-based Luz Industries Ltd., according to a report in the Jerusalem Post.

The Soviet delegation to the conference is discussing the deal with Luz shareholders, The Post report continued, adding that Energy Minister Moshe Shahal said that Israel can offer the Soviet Union a wide range of energy products.

Under the proposed deal, Israel would only pay Luz to build an 80-megawatt station in the Soviet Union, and the oil- and coal-rich Soviet Union would provide resources to Israel in exchange. Such a station would cost about $175 million, Luz spokeswoman Tami Permont said.

* * *

By
DAVID LAZARUS

MONTREAL —

Israel's presence at the recent World Energy Conference (WEC) here was marked not so much by its size, which was large enough at around a couple of dozen, but by its unmistakable reputation as a world leader and pioneer in alternative energy technologies.

During the conference, Israeli delegation leader Moshe Shahal, Israel's minister of energy and infrastructure, unveiled a pilotless robot survey plane that could bring unprecedented access in investigating nuclear accidents or in environmental monitoring, as well as for conventional but more accurate survey purposes.

Israel's leadership in the solar energy field was also on display for thousands attending the conference. In Israel, which domestically has tapped the power of the sun for decades, the latest initiatives involve canning, almost literally, the power of the sun for export.

Shahal met with provincial energy minister John Ciaccia to discuss energy matters and potential cooperative ventures, and Israeli commercial interests also attended the conference to help spread the Israeli word along the dollars and cents line.

From the Israeli perspective, most enthusiam seemed to revolve around the versatile plane known variously as MRPV's (Mini Remotely Piloted Vehicle) or UAV's (Unmanned Air Vehicle).

The remote-controlled survey plane — measuring about four by five metres — was developed by Malat, a division of Israel Aircraft Industries, along with the Soreq Nuclear Research Centre and the Geological Survey of Israel, to provide a new way to survey terrain and collect data.

Shahal was enthusiastic about strides being made in the field of preserving solar energy.

At a luncheon at the Montefiore Club, he cited specifically research at the Weizmann Institute of Science's Canadian Institute for the Energies and Applied Research.

In Shahal's words, Weizmann is trying to "store the sun — take the sun from the Negev and sell it to another country."

At the conference, work within other Israeli institutions and other energy sources were highlighted. Among these were the Ben Gurion Test Centre at Sde Boqer, where solar-generating technologies are evaluated under field conditions, and the Petroleum Infrastructure Corporation, a government-owned company involved in fossil-fuel exploration and geophysical surveys.

Israelis at the conference included other representatives from the energy ministry, private industry, and the WEC Israeli committee.

Shahal provided a brief overview of Israel's needs and current research, noting Israel's desire to share knowledge and join in on cooperative research with other nations.

Israel's strategy in terms of energy, said Shahal, has been to reduce dependence on foreign oil and to diversify into indigenous energy sources like the sun, wind and domestic oil shale.

Plans were announced recently for the Israel Electric Corporation to build a $90 million, 30 megawatt solar thermal plant and Israeli companies like Luz, Ormat, Arel Ltd. and Paz Pimat, have a strong interest in establishing foreign commercial links in the solar energy field.

They also have goals they don't consider mutually exclusive: to have the world and the environment benefit from their products while reaping a healthy and productive profit.

What the U.S. needs is a good resignation

By
RICHARD COHEN

WASHINGTON —

In 1917, U.S. vice-president Thomas Marshall said: "What this country really needs is a good five-cent cigar" — coining a phrase that others have amended. A character in a Clifford Odets play suggested a "good five-cent earthquake," another writer proposed "a good five-cent saga" and the columnist Franklin P. Adams (1943) recommended "a good five-cent nickel."

Let me add my two cents: What this country needs is a good resignation at any price. We may start with the director of Washington's Corcoran of Art.

It was the Corcoran, you may recall, which announced a show of Robert Mapplethorpe's homoerotic photos and then, in anticipation of congressional displeasure, changed its mind. Virtually as predicted, Sen. Jesse Helms (R-NC) bellowed his indignation. With malice but little forethought, he moved to prohibit federal funding of obscene art — whatever that is.

After the trembling Corcoran caved, the Mapplethorpe show was moved to the Washington Project of the Arts where nearly 50,000 people, some of them probably led astray by Helms, viewed it. A show that was suppose to be pornographic turned out to be something else instead: daring and provocative maybe, but hardly smut. Such was the universal judgment of the critics.

The Corcoran flap was distinctly un-Washington. It is rare for this town to concern itself with questions of taste, if only because we have been dulled over the years by true obscenity: the secret bombing of Cambodia, Richard Nixon prefacing a lie with the word "frankly," or, more recently, the use of HUD funds to enrich already-rich political consultants. Washingtonians can no more recognize obscenity than Venetians can recognize a flooded street.

But what Washington doesn't know about art, the artistic community does not know about censorship. Beating its chest and waiting, it accuses Congress of censoring the arts. Congress intends nothing of the sort. National Endowment for the Arts money comes from taxes and no matter what the artistic community thinks of Mapplethorpe's work, it may well be too gamey for general consumption. Withholding funds is subtlely different from censorship, although the effect may be the same.

For all their shrill talk, however, the artists have the better argument: The Corcoran chickened out. It did so not because Mapplethorpe showed up at the last minute with some unanticipated pieces (the man, after all, is dead), but because the museum feared the political reaction. Its decision may have been prudent, but it was a political, not artistic, one.

Now the arts community is showing it knows how to play the same game. Several artists have withdrawn their shows from the Corcoran and another, Lowell Nesbitt, has hit the museum where it hurts: He cut the Corcoran out of his estimated $1 million will. If this sort of thing keeps up, the Corcoran, a proud and estimable museum, may be reduced to showing senatorial portraits of Jesse Helms with an occasional surrealist Alfonse D'Amato (R-NY) thrown in — say an oil of him getting HUD low-income housing money to build a swimming pool for his middle-class neighbors.

So what's to be done? Easy. The museum's director, Christina Orr-Cahall, should resign. Backed by the board, she screwed up. Having accepted the Mapplethorpe show, the museum had an obligation to proceed as planned. It cannot allow donors — Congress or individuals — to veto artistic decisions on political grounds. If the Corcoran had originally taken a pass on the Mapplethorpe show, that would have been one thing. But once the decision was made, the Corcoran should have stuck to it.

A resounding resignation would set a wholesome precedent. As it is, almost no one resigns in this town. We proclaim individualism and then almost never hold the individual accountable. Think back. Who resigned when the Vietnam War became a fiasco? More recently, the 1983 bombing of the Marine barracks in Beirut produced not a single resignation — even though 241 lives were lost. It was as if no one was responsible when, almost certainly, the Marine brass had bungled security.

In Europe and Japan, on the other hand, resignations are common. It seems Japan has recently had a prime minister a week and, in 1957, Anthony Eden resigned as Britain's prime minister after the Suez invasion. He did so not because he was guilty of anything, but because he exercised poor judgment.

The Corcoran is not a government and art is not a war — but bad judgment is bad judgment. Its director's resignation would show artists that the museum acknowledges its mistake. Maybe that would restore the artistic community's faith in the Corcoran's commitment to art and, not incidentally, show Congress that artistic freedom is not something to trifle with.

Best of all, it might establish a precedent in Washington. It's called accountability.

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Premier in favor of keeping it in party constitution

B.C.'s Socreds to re-examine Christianity clause

By
GARY POGROW

VANCOUVER —
Social Credit Party members will vote in October on whether to keep a clause in the party's constitution calling for "fostering and encouraging the universally recognized principles of Christianity in human relationships."

A new draft of the constitution chops a long-standing pledge to Christian principles from the constitution and this had caused an uproar among Social Crediters as well as from Jewish leaders.

Updating of the constitution has been under study for the past year by a special committee of the party and its report will be made at a Social Credit convention in Vancouver Oct. 26-28. Party members have complained that throwing out this clause would do little to attract Muslims, Jews or Sikhs to the party.

According to a leading proponent of maintaining the clause, Nick Loenen, who shares the two-member Richmond riding in the British Columbia legislature with Premier William Vander Zalm, Canada is a Christian nation. "We live in a culture that is certainly a Christian culture," he told Canadian Press. "I think people that are coming here and immigrating here know that. It's not Muslim, it's not Islam, it's not Sikh. It's a Christian culture."

The central values of Christianity, he told the Vancouver Sun, are loving your neighbor, telling the truth and, especially, respecting the individual.

When questioned about this by The CJN, Loenen said he will not make any further public comments. "This is an internal matter and it will be decided at the convention," he said.

But Social Credit Premier William Vander Zalm, who was busy last week campaigning in a by-election in the Cariboo, indicated that he agrees with the idea of retaining the Christianity clause in the constitution.

The premier told the Vancouver Province that though the issue "may be dating the party in some respects, I think that every one would appreciate a standard or some basic values upon which the party might determine policies." He added that "from what I can tell, those involved in a non-Christian faith don't have any problem with that."

Vander Zalm is a Roman Catholic; his seat mate Loenen is a member of the Christian Reformed Church. There is a large Jewish population in Richmond; Beth Tikvah Synagogue, which was defaced by vandals recently (CJN, Aug. 31) is located there.

Rabbi Martin Cohen, of Beth Tikvah, told The CJN he finds Loenen's remarks disgusting. "To imply that our liberties are at the behest of some kind of charitable Christian kindness that allows us to pursue our kooky little faiths, is grossly insulting. Our religious freedoms are enshrined in the Charter of Rights and we practise our faith by the same legal rights that he practises his. We do'nt allow him, and he doesn't allow us."

Rabbi Wilfred Solomon, of Beth Israel, Vancouver's largest Jewish congregation, was quoted in The Province as saying that "the Socred commitment to the values of a particular religion are dangerous." He told The CJN that it is either a naive or malicious kind of thinking to say Christians have a monopoly on loving one's neighbor, speaking the truth, not stealing and not murdering.

"These are warning signs that Jews are sensitive to," he added. "When politicians start speaking about a Christian country, it may be for the purpose of exclusion. That may not be their initial motivation, but it certainly opens the door to it."

Aziz Khaki, president of the Committee for Racial Justice, called Loenen's statements "clear bigotry. It is hypocrisy for them to say that everyone is welcome here but that this is a Christian country. Section 2 of the Charter states clearly that Canada is a pluralistic society. Not only is it multicultural, it is a multi-faith country. The God mentioned in the Charter is not a Christian one."

John Cashore, the NDP MLA for Millardville/Coquitlam, and a United Church minister, rebuked Loenen, saying that "we live in a country of people of many heritages and that should be the starting point in a society that recognizes other faiths rather than putting one faith ahead of others."

Former Social Credit cabinet minister Grace McCarthy, who is seen as a strong rival to Vander Zalm for the leadership of the party, said she was "very alarmed and angered" when she read Loenen's comments regarding the retention of the Christianity clause in the constitution.

McCarthy, the MLA for Little Mountain, told The CJN "I wouldn't be part of anything that is so narrow minded." She said she was "appalled at the comments made about the matter within the party. This action is not democratic. I think Mr. Loenen's remarks are not consistent with the B.C. Social Credit Party's history or objectives."

McCarthy said this is an important issue for people of all faiths and for Jews in particular. "We all know the history of the Jewish people's fight to keep their faith alive," she said. "It is an emotional issue for me, too, when I think about that."

Bill Vander Zalm

McCarthy said she doesn't think that Loenen's type of Christian fundamentalism is growing in the Social Credit Party, "Saner heads will prevail . . . I think the grassroots will vote at the convention as they have lived, embracing all religions, races and creeds."

Joining McCarthy in her condemnation is Michael Levy, another Socred Party member, who ran unsuccessfully in a Vancouver by-election last year. He said that "I now feel excluded (from the party) and so should anybody else who is not a Christian." He said the reason he could become associated with the party was because the party decided it would exclude the word Christian from its constitution.

"There is nothing wrong," said Levy, "with having a political party that espouses loving one's neighbor, not stealing and telling the truth, but you don't have to tag it as solely a Christian virtue. I don't know where they got an exclusivity on those values. The issue will be brought up to the convention."

Joe Cohen, a prominent Vancouver businessman and longtime friend of Premier Vander Zalm, described Loenen's comments as "probably a stupid remark made without any thought."

Cohen said that up to press time he had not spoken to the premier about it and added, "I don't know what he can do to stifle some of these idiots. None of the MLAs check with the premier about what they are going to say. And then, of course, there is freedom of speech."

In an editorial, The Province said that "if the Christian values are universal, as Socred MLA Nick Loenen says, why do they have to be in the party constitution? Surely self-evident truths don't need re-statement . . . Obviously Loenen has never heard of separation of church and state . . ."

Malcolm Ross gag order lifted by school board

By
PAUL LUNGEN

MONCTON —
The District 15 School Board last week lifted its year-old "gag order" on controversial school teacher Malcolm Ross.

The move followed a decision of the New Brunswick Court of Appeal which gave a green light to a board of inquiry by the province's Human Rights Commission into whether the school board was fostering a climate of discrimination by hiring Ross.

Ross has written books and letters which allege a worldwide Jewish conspiracy to undermine Christianity and which question the Holocaust.

Board chairman Carl Ross (no relation) said the lifting of the gag order was done as part of "housekeeping" measures to remove the reprimand from the teacher's file.

He told The CJN that Ross will be expected to comply with the recent school policy on toleration in the schools, and so the gag order was "redundant."

If the teacher again "embarasses" the board with his public utterances on Jews, he would be subject to disciplinary action, including suspension without pay.

Ross said the school board's lawyer advised them that natural justice requires that the gag order be lifted to permit the teacher to respond to allegations against him, if the rights board goes ahead with its inquiry.

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Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Why don't we blow the shofar when Rosh Hashanah falls on the Sabbath?

ANSWER: Levi ben Lachma explains this matter in Tractate Rosh Hashanah, 29b: One verse in the Torah describes this holy festival as "a solemn rest, a memorial of blast of horns" (Leviticus, Chapter 23:24) But another verse uses different language: "It is a day of blowing the horn unto you (Numbers, Chapter 29:1.)"

Rabbi Burak

How does one square these conflicting texts, for a "memorial of blast of horns" is not the same as "a day of blowing the horn unto you." The answer was obvious to Rabbi Levi: when Rosh Hashanah falls on a weekday, the shofar is blown. But, when it falls on the Sabbath day . . . the other verse comes into play: on that day we remember that the shofar is blown. But the shofar remains silent.

This is an excellent piece of exegesis on the two contradictory psukim. Ah, but it runs counter to the opening statement of the Mishnah.

The Mishnah, on the same page opens with this statement: "When the Yom Tov of Rosh Hashanah fell on the Sabbath day, they blew (the shofar) in the Beth ha-Mikdash." This prompted Rabbah to object to Rabbi Levi's explanation. "If the prohibition on the Sabbath is from the written Law, how come the Shofar was to be blown in the Beth ha-Mikdash on the Sabbath?"

To show that they were not defying the Law in that sacred spot, Rabbah gave a different explanation: "All are under obligation to blow the shofar, but, not everyone is skilled in the blowing of the shofar. So, there is a danger that perhaps one will take it in his hand (on the Sabbath), and go to an expert to learn, and carry it four cubits in the public domain."

But the shofar was blown on the Sabbath in the Beth ha-Mikdash. The Kohanim were vigilant, and you were assured that the shofar would not be carried into the public domain. Jerusalem was in the same category as the Mikdash, and the shofar was blown there. Elsewhere, there was no shofar blown on the Sabbath.

The Sages of the Talmud built a strong wall around the Sabbath to protect it from being violated. Thus, in Tractate Kessubos, 4b-5a, it is stated that weddings may not take place on Saturday night. Why not? One sage tried to say that it was forbidden lest the minds of the principals be occupied on Shabbas with the accounts and costs of the wedding feast.

This was challenged because "accounts of a religious nature may be calculated on the Sabbath," and "one may negotiate the betrothal of one's daughters on the Sabbath." Finally, Rabbi Zeira gave out the true reason: "It has been prohibited lest he might slaughter a young fowl" on Shabbas, because of a presumed shortage of meat.

This in turn was challenged from one of the rules of erev Yom Kippur. One should eat well on erev Yom Kippur, so as to fast well. Eating well meant to have meat that day. So, a sage asked: when Yom Kippur falls on a Sunday night, then Sunday is the day for eating meat. . . .

"Yom Kippur, then, should be postponed for fear lest he might slaughter a fowl on Shabbas," and Rashi explains that the sage wanted Yom Kippur to be postponed for one day, i.e. to Monday night. Should you wonder, how can Yom Kippur be handled that way? The Ritva answers, that one could arrange the Jewish calendar in such a way that Yom Kippur would not fall on that day.

Then, why isn't our calendar arranged in such a way that Rosh Hashanah would never be on Shabbas? The Sanhedrin wanted us to know that Shabbas holds the key to Jewish life; it pushes the shofar aside.

Rabbis to stop AIDS' marriages

NEW YORK (JTA) — The Rabbinical Council of the Syrian and Near Eastern Jewish Community will no longer perform any marriage without medical proof that both parties don't have AIDS.

The Brooklyn-based council is the first rabbinical authority to impose such a regulation, but speculated that others would follow suit.

The regulation, which went into effect Sept. 1, requires a doctor's letter stating that the bride and groom have tested negative for Acquired Immune Deficiency Syndrome before Sephardic rabbis will consider performing the ceremony.

Spokesmen for the Orthodox, Conservative, Reform and Reconstructionist rabbinical organizations told the Jewish Telegraphic Agency that they have no such regulation, although some were aware of the ground-breaking policy.

Rabbi Joel Myers, executive director of the Conservative Rabbinical Assembly, said the Sephardic rabbis "are showing concern for the safety of their community" and called the regulation "an extreme measure to prevent people from unknowingly contracting AIDS."

He predicted that rabbinic policies would change on a large scale only if state marriage license laws change.

Rabbi Hanania Elbaz, a board member of the Sephardic rabbis council, told JTA that the regulation was adopted as a preventive measure, and not a healing method. He denied any significant outbreak of AIDS in the community. Elbaz said the council was prompted by rising statistics of AIDS cases, and projections that 2,000,000 Americans will have AIDS by the year 2000.

Sephardic rabbis are known to be particularly stringent. Elbaz says his community hasn't accepted any converts since 1935, when the rabbinate decreed that the community may not marry them, permit them to join synagogues or bury them in Jewish cemeteries. This includes converts who underwent Orthodox procedures.

Elbaz speculates that the Catholic clergy is considering adopting a similar position on AIDS testing, and he is dismayed that more Jews have not done so.

The New York Archdiocese told JTA that Catholic priests abide by state regulations, which do not require any medical documentation.

Rabbi Hersh Ginsberg, of the Union of Orthodox Rabbis, said "There are no laws in the Jewish religion that state such testing is necessary," and said there are no plans at this time to implement an AIDS policy.

Rabbi Max Schreier, of the Orthodox Rabbinical Council of America, said his organization would "wait to see what the experience of (the) rabbis is" before discussing such a regulation and its propriety.

Rabbi Abraham Hecht, executive vice president of the 16-member Sephardic Rabbinical Council, who is also president of the Rabbinical Council of America, said the regulation has the blessing of the Sephardic chief rabbi in Israel, Rabbi Mordechai Eliyahu.

Arson suspects detained

TEL AVIV (JTA) — Five suspects have been detained in connection with a fire that destroyed some 4,000 acres of woodlands, parks and nature preserves on Mount Carmel near Haifa last week.

Arson has been clearly determined as the cause of the blaze, probably related to the Palestinian uprising.

A special commission appointed by the Interior Ministry to investigate the conflagration started work last Thursday.

The fire, which lasted 36 hours, was virtually burned out after two days.

There is a debate among afforestation experts over how long it will take before the damage to the Carmel range is repaired.

According to JNF, it will take another 50 years before the burnt trees are replaced by natural growth or plantings.

But other experts say that new saplings are already springing up from natural growth in an area hit by an equally devastating fire six years ago.

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From an article written by Hillel Halkin.
"Letters to an American Jewish Friend;" Jewish Publication Society, 1977.

If the above means anything to you, please contact:

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Na'amat pledges our continued commitment to Israel in the coming year.

Tillie Margolis
National President

NCJW leaders appear before Houlden inquiry

By
RON CSILLAG

TORONTO —

Almost as soon as it got underway, the Ontario provincial inquiry examining allegations of wrongdoings by fundraiser Patricia Starr heard stories of a secret bank account, an abrupt firing of a 26-year employee, allegations of influence peddling and Byzantine political manouverings.

The inquiry was called by Premier David Peterson in June after front-page newspaper reports here revealed that the National Council of Jewish Women (Toronto Section) Charitable Foundation, which was controlled by Starr, illegally funnelled about $85,000 to some 25 politicians, most of them provincial Liberals.

The inquiry, headed by Mr. Justice Lloyd Houlden of the Ontario Court of Appeal, is also probing the relationship between Starr, the Ontario government, and the giant land developer, Tridel Corp. and some of its executives. These include Tridel president Elvio Del Zotto, who is also president of the Ontario wing of the federal Liberal party.

A criminal investigation by police into the matter was quietly dropped, and lawyers representing the various players were assured the inquiry would not stray into areas covered by criminal law.

No sooner had the inquiry begun, than lawyers for Starr, Tridel, Ashworth and Tridel executive vice-president Mario Giampetri argued the hearing should be quashed because it would prevent their clients from getting fair trials, should criminal charges arise.

The argument was rejected late last week by Divisional Court.

On the first day of testimony, the inquiry heard from Eleanor Appleby, executive director of the National Council of Jewish Women of Canada.

Appleby repeatedly emphasized that her organization is distinct from the NCJW's Toronto Section and from the Toronto section's charitable foundation, which Starr controlled.

In fact, Appleby said she was unaware of the existence of the foundation, which was created, the inquiry heard, for the sole purpose of erecting a housing project for seniors and the disabled on Prince Charles Avenue in North York.

Appleby said she became increasingly concerned that the organization was moving away from its original mandate and into fundraising, getting government grants and buying tables at political fundraising dinners.

She testified that last February, Betty Stone, the former executive director of the NCJW's Toronto section, told her that the charity had made political contributions, and even gave her ledgers to prove it.

"I was shocked and upset," Appleby said, adding that when Stone tried to look into the matter, she was "shut out. There were things under lock and key they didn't want her to get at."

Stone's lawyer, Howard Levitt, then revealed his client was fired in June, 1987, after 26 years of working for the organization, allegedly for probing Starr's activities.

"Mrs. Stone was terminated for attempting to investigate the very matter which you are investigating here," Levitt told the inquiry.

Letter written

Stone filed a wrongful dismissal suit against Starr and another NCJW director, Nita Goldband, for "maliciously and vindictively" engineering her dismissal "for purely political motives."

Stone asked for $176,000 in her claim, which was settled out of court for an unkown amount. Levitt told reporters that she is anxious to 'tell the whole story" at the inquiry.

The next day, Gloria Strom, president of the NCJW of Canada, testified she too learned of political activity by Starr by way of a January 1986 letter to Hershell Ezrin, then principal secretary to Peterson, discussing a fundraising dinner for Ontario cabinet minister Bernard Grandmaitre. The letter was written on NCJW Toronto Section stationery.

"I was absolutely appalled," Strom said. "I was very angry. It was a great act of rudeness on Mrs. Starr's part to use our stationery for her political purposes."

Strom also said she was told, by Stone, of a secret "six-figure bank account" belonging to the foundation, and over which Starr had sole signing authority.

"Quite frankly, I didn't believe her (Stone). I felt women responsible to their membership and to the community wouldn't do things like that," Strom stated, adding that she didn't come forward with the indicting information because she "didn't want to make waves and come in as an ogre. This is an organization I love."

Last summer, Strom said she confronted Starr and Goldband after the NCJW was listed as a "corporate sponsor" at a fundraising dinner for former Ontario cabinet minister Chaviva Hosek.

Strom said Starr explained there was a "grey area" in the law that allowed charities to make political donations, and that funding of "ancillary" projects was acceptable.

The inquiry continues.

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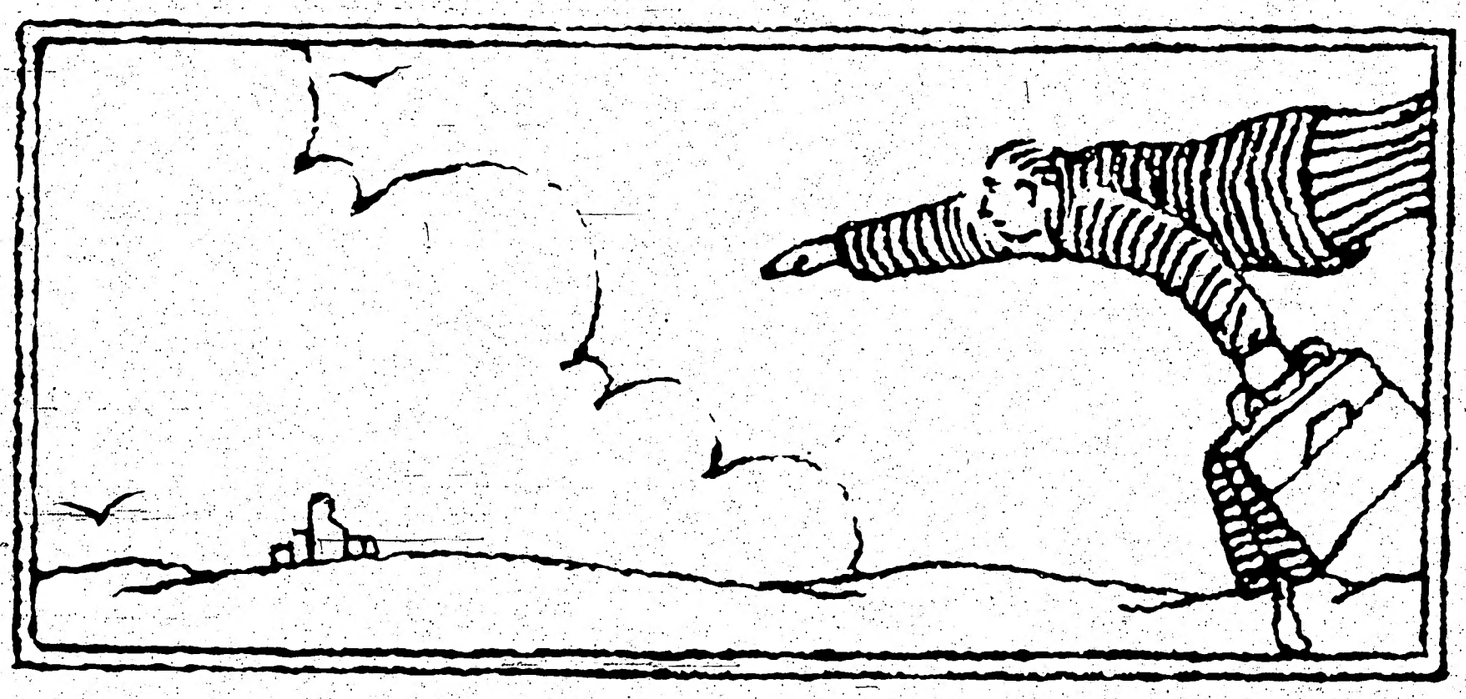

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World-National

DIARY ...of a People

By DAVID BIRKAN

God tells the Jewish people (Deut. 31:18, read in synagogues last week) that if they abandon the Torah, "I will hide My face from you." This traditionally represents a prime principle of Jewish history.

The Jewish people is shielded by the *hashgachat pratit* — Divine protection or Providence — that saw its preservation in and redemption from Egypt only as long as it follows the contract of Torah accepted at Mount Sinai, according to the commentators. Deviation from the Torah's religious, social, and ethical obligations leads to *hester pannim*, God's turning of His face. This involves the withdrawal of hashgachat pratit, leaving the Jews subject to the law of cause and effect that dominates the physical world in all its aspects, including its history.

A people relatively few in number, often heavily outnumbered by its enemies and subject to envy and hatred, would have disappeared from the face of the earth long ago if completely abandoned to cause and effect. The fate of the Egyptian, Babylonian, Assyrian, Greek, Roman, Arab, and Ottoman empires — physically far mightier entities than the Jewish people — bears witness to the inexorable cycle of history.

Cause and effect determines the Jewish people's fate on a spiritual, not physical, level, according to Maimonides and other commentators. Adherence to Torah ensures communal survival. It also facilitates individual survival, he writes. "The degree to which man lifts himself above his physical reality is the degree to which he becomes independent of physical causation," Maimonides is quoted by Rabbi Moshe Meiselman in the recently published *Oraisa*, a Jerusalem-based periodical on contemporary Jewish issues. In his close association with God on Mount Sinai, Moses was able to survive without eating, drinking, or sleeping for 40 days. Most people live in a mixed manner and are subject to mixed causality.

The pattern for the Jewish people's subjection to hester pannim, according to the Netsiv (19th century Volozhin yeshiva head Rabbi Naftali Zvi Berlin), began in Egypt. Many of the Jews there sought to abandon their identity and join the Egyptians, to the point of dispensing with *brit milah*, the covenant in the flesh between Jew and God. Their attempted assimilation removed the shield of hashgachat pratit, and left them vulnerable to the hatred and machinations of the Pharoah.

"This has been repeated throughout our history, including recent Germany," writes Meiselmans. "No matter how hard we try to assimilate, no matter how much we stand on our heads to do so, ultimately the gentile world will not accept our assimilation. (Did Jews ever try harder to achieve a greater degree of assimilation than in Spain prior to 1492, or Western Europe before the mid-20th century?)"

Yet no consequent attempted destruction, on however vast a scale, has succeeded completely, he points out. In the midst of the terrors they may suffer — graphically delineated in Deut. 28:15-68 — the Jewish people cry in teshuva, repentance, to God, and are redeemed, readied once more to demonstrate positively God's word on earth. The pattern of salvation, begun in Egypt when the Jews cried out in their bondage, is one reason the Exodus is extensively studied and celebrated. Writes Meiselman' "At the time of the destruction itself, God is making possible return and ultimate redemption out of His great love."

The redemptive process, according to medieval sage Rabbi Moshe Ben Nachman, also begins with hester pannim, because, writes Meiselman, "what was distored through a reliance on natural processes must be rectified by a redemption that seemingly occurs also through natural processes." Once it's underway, hashgachat pratit again replaces hester pannim. The Jews are rescued from oblivion to resume the role for which they were chosen in this world, and God's hand becomes obvious.

This was clearly understood by Rabbi Akiva nearly 2,000 years ago, a sage compared to Moses himself. When his two companions saw foxes and other creatures of the wild darting among the ruins of freshly destroyed Jerusalem, they wept. Akiva, however, laughed. "Just as God's promise to destroy the Temple for our transgressions was fulfilled," he explained to them, "so will He fulfill His promise to redeem us and build it once again."

Such are among the awe-filled thoughts with which Jews enter Rosh Hashanah and Yom Kippur. Shanah tova.

PM committed to Israel

CJC reps discuss Jewish issues with Mulroney

By PAUL LUNGEN

OTTAWA — Prime Minister Brian Mulroney met with representatives of Canadian Jewish Congress recently in a one-hour meeting that touched on relations with Israel, Refuseniks and Soviet Jewish refugees and the prosecution of Nazi war criminals.

The Prime Minister "expressed early on in clear and precise terms the unshakeable committment of his government to the safety and security of Israel," Congress president Les Scheininger said.

"We expressed our concern about Canada's voting record at the United Nations Security Council, which we believe shows a tendency to focus in on one issue — that of the Palestinians," Scheininger told The CJN.

Not shifted policy

"We suggested Canada (has in the past) taken a balanced approach on other issues" in the Middle East and asked that it resume that approach, he said.

The Prime Minister maintained that the government has not shifted its policy regarding Israel and that Canada votes at the UN on resolutions as they are presented.

Mulroney repeated there is only one position of the government to Israel, "that of an unshakeable commitment," Scheininger stated. "He also stated that he intends to enhance the good bilateral relationship with Israel."

External Affairs Minister Joe Clark has, in the past two years, upset the Jewish community by his criticism of Israeli actions in suppressing the Palestinian uprising and in upgrading contacts with the Palestine Liberation Organization to senior diplomatic levels.

Clark did not attend the meeting.

Congress was represented by Scheininger, national executive committee chairman Moshe Ronen, treasurer Richard Vineberg, executive vice president Alan Rose and national executive director and general counsel Jack Silverstone.

Accompanying the Prime Minister were his chief of staff, Stanley Hartt and Secretary of State and Minister of State for Multiculturalism Gerry Weiner.

The delegation expressed Congress' support for the Israeli government's election plan and said the failure of Arab states, except Egypt, to extend recognition of Israel's right to exist in peace remains a fundamental component of the conflict.

Mulroney is planning a visit to Israel, Egypt and Jordan late next year — the first official visit to the Middle East by a serving Prime Minister, the Globe and Mail reported. However the Prime Minister's press secretary, Gilbert Lavoie, told The CJN that "saying the Prime Minister is going to Israel is speculation at this time."

Israeli president Chaim Herzog invited Mulroney during his visit earlier in the summer, Lavoie said, and the invitation is under "active consideration."

Mulroney, who is scheduled to travel to the Soviet Union in November, was asked by Congress to raise with Soviet leader Mikhail Gorbachev the question of family reunification for Soviet Jews — some of whom are still being refused exit visas on grounds of national security.

The Prime Minister was also asked to help in the speeding up of the processing of Soviet refugees, some of whom must wait eight months in Italy before coming to Canada.

The delegation raised concerns over the slow pace of prosecutions of Nazi war criminals, noting that "time is running out. Mulroney indicated he would follow up personally on the war criminal issue," Scheininger said.

Finta charged under law

So far, only one person, former Hungarian police captain Imre Finta, has been charged with war crimes under Canada's amended criminal law. His trial resumed earlier this week.

In a report three years ago on Nazi war criminals in Canada, Justice Jules Deschenes named 20 cases which required immediate action and another 218 for further investigation.

Another topic discussed with the Prime Minister included the plight of Syrian Jewry. Scheininger said Congress would be taking a more "activist" public advocacy role in drawing the public's attention to the plight of the 5,000 Jews in Syria.

The Prime Minister said he was aware of their situation and said the government would also advocate for their rights.

The general issues of racism and anti-Semitism were also discussed.

CJC representatives met recently with Prime Minister Brian Mulroney. Seen here (from left) are Multiculturalism Minister Gerry Weiner, Alan Rose, Mulroney, Les Scheininger and Moshe Ronen.

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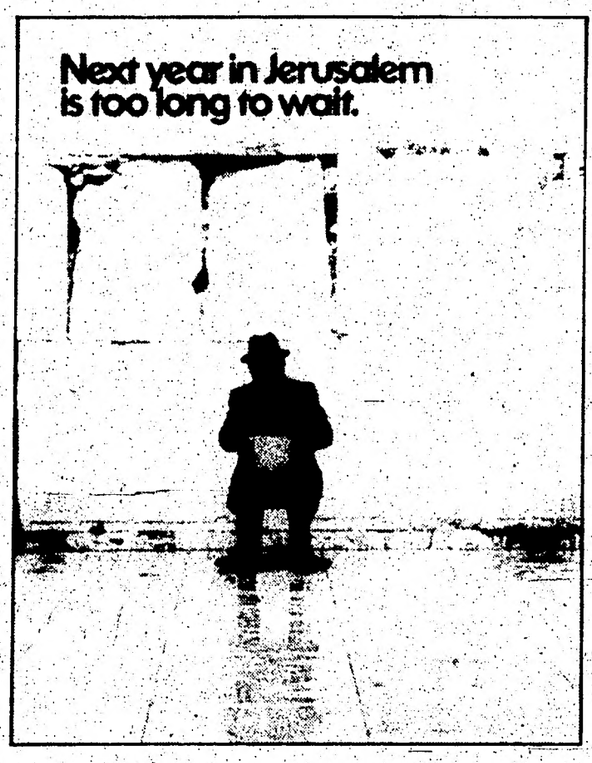
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Whether to take judicial notice of mass murder considered

Appeal court hears legal matters in Zundel case

By
PAUL LUNGEN

TORONTO —

Technical legal arguments over the admissibility of evidence and whether the trial judge should have taken judicial notice of the mass murder of Jews dominated the five-day appeal in the Ernst Zundel case last week.

By taking judicial notice of the Holocaust (accepting it as a notorious fact that need not be proven in court), District Court trial judge Ron Thomas in effect accepted something in direct contradiction to the premise of the publication for which Zundel is charged, defence lawyer Doug Christie argued.

Questions from panel

There is no example in law of judicial notice being taken of so broad a context and of such diverse facts to the detriment of the defence, he suggested.

Zundel, 50, is charged with publishing a pamphlet he knew to be false, and which was likely to injure a public interest in social and racial harmony.

The pamphlet, Did Six Million Really Die?, claims the Holocaust was a hoax perpetrated by Jews to fraudulently extract massive reparations payments from West Germany.

Christie's arguments concerning judicial notice prompted questions from the three justice panel of the Ontario Court of Appeal, J.W. Brooke, J.W. Morden and P.T. Galligan.

Didn't the trial judge leave open to the defence a number of issues which were not subject to the ruling?, he was asked.

The definition accepted by Thomas — the mass murder of Jews by the Nazis during the Second World War — left open to the defence arguments over the numbers, whether it was a result of premeditated policy and the methods used, Brooke suggested.

The Holocaust was too complex for a judge to take judicial notice in this way, Christie argued. There should be nothing in our society considered "indisputable," he said.

When asked whether a court could take judicial notice of the victory of the Allies in the war, Christie suggested that too could be disputed. If it is so obvious, why should the judge have to say so? he added.

The "real reason" is that "we wish to establish an official history" that can't be disputed, Christie said.

Furthermore, by saying the mass murder of Jews is so well known that no reasonable person could deny it, the judge was suggesting Zundel was not a reasonable man.

Later, the court pointed out that in the judge's charge (instructions) to the jury, Thomas said that despite his finding of of the mass murder of Jews, it was open to them to find the Holocaust did not occur.

Turning to the evidence of historian Raul Hilberg from the first Zundel trial in 1985, Christie said the court, by allowing it to be read to the jury, prejudiced the case against his client.

He claimed Hilberg had changed his views in the second edition of his book on the existence of a Hitler order to murder the Jews. Hilberg was conveniently absent so he would not be cross examined and his credibility attacked, Christie suggested.

Hilberg, one of the world's foremost authorities on the Holocaust, is author of the Destruction of the European Jews. He testified as an expert on the Holocaust at the first trial.

No testimony was elicited to suggest Hilberg's evidence was suspect, the court noted. Brooke questioned Christie on how a political leader could not know of what was happening to the Jews. The circumstances are pretty compelling, he said. "It would be hard to be unaware of what's going on."

Ernst Zundel

Hilberg should have been in court to be questioned on that, Christie said.

The question is whether an injustice was done to Zundel, Brooke said. How important is a piece of paper (with a written order).

Christie later raised objections over the admissibility of a book, The Hitler We Loved and Why, which has Zundel's middle names, Christof Friedrich, on the cover as one of its two authors.

Zundel only contributed the pictures, Christie claimed.

The book, besides extolling Hitler, attacks race-mixing and the "mongrelization" of the races.

The trial court improperly told the jury it could consider Zundel's contribution to the book in determining whether, as a supporter of Nazism, he would lie to foster his views, Christie said.

He also challenged Thomas' instructions to the jury about what constitutes a public interest, saying other public interests, such a free discussion, are as important as preventing harm to racial and social tolerance.

Crown attorney Jim Blacklock told the court the exercise of judicial notice did not deprive Zundel of the ability to make a "full answer in defence."

The judicial notice did not determine the issue of the falsity of the pamphlet, nor his knowledge of that falsity, he said.

Even if the judicial notice could be said as determining the issue of the truth of the pamphlet, that did not injure Zundel, since it did not presuppose a valid defence. "No party has the right to have a defence put to the jury when there's no evidentiary basis for it," he suggested.

The judicial notice taken by Thomas was a "bare bones" definition, narrower than the one proposed by the Crown.

Thomas made it clear that the defence could dispute the number of deaths and the means used to kill them, Blacklock said. These were matters the defence asserted were at the heart of the pamphlet, he added.

The judge's ruling was not conclusive of the falsity of the pamphlet or of Zundel's knowledge that it was false, he argued.

Turning to Hilberg's evidence, Blacklock said Thomas had no discretion at the time to refuse to admit it.

Blacklock disputed Christie's claim that Hilberg changed his views on the Hitler order, noting that his second edition referred to comments by Reinhard Heydrich, the number two SS official, to Adolph Eichmann which referred to the "fuhrer's order to exterminate the Jews."

There is no inconsistency between Hilberg's evidence at the first trial and his second book, he said.

Even if that submission is wrong, he added, Zundel suffered no substantial wrong, since the evidence proves "overwhelmingly" that the pamphlet was false.

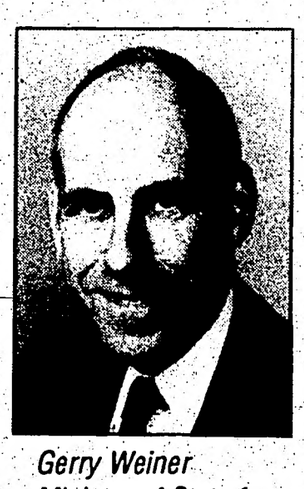
Blacklock defended the admission of the Hitler We Loved and Why as aiding in determing Zundel's motive, which he said was circumstantially relevant to determining his intent to publish lies denying the Holocaust.

If Zundel is a supporter of Nazism, does that necessarily mean he knew the pamphlet is false, Morden asked Blacklock.

A supporter of Nazis bears a certain animus to Jews, Blacklock said, and one can infer that person is more likely to lie to rehabilitate the Nazi philosophy and portray the Jewish people as perpetrating an ongoing crime.

Shalom!

At this blessed time of family unity, I offer all of you my best wishes for Rosh Hashanah. May the coming year be filled with health, peace, and happiness for you and all who are close to your heart.



Gerry Weiner
Minister of State for Multiculturalism and Citizenship

The National Officers' Committee, the National Executive Committee and staff of Canadian Jewish Congress extend best wishes, good health and happiness in the coming year.

L'shanah Tovah

Les Scheininger
President

Moshe Ronen
Chairman
National Executive Committee

CANADA

PRIME MINISTER · PREMIER MINISTRE

On behalf of the Government of Canada, it is a pleasure to extend to the Canadian Jewish community my best wishes for a New Year filled with joy, hope and love.

OTTAWA
1989

Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

Elul 29, 5749 - Rosh Hashanah 5750
Candlelighting: Montreal 6:19; Toronto 6:42

Flawed vision

During the eight years he spent in Lebanon and Israel, Thomas Friedman's dispatches in the New York Times were models of journalistic objectivity.

His judicious coverage of the Israeli invasion of Lebanon in 1982 and his subsequent exposure of the massacres at Sabra and Shatila earned him the plaudits of his colleagues and recognition through a Pulitzer prize.

The Thomas Friedman who compiled those excellent reports for his newspaper does not appear to be the same man who has authored a controversial book on the Middle East called From Beirut to Jerusalem.

In this document the foreign correspondent has transformed himself into a judge, political analyst, social philosopher and ethicist. In these functions Friedman does not particularly distinguish himself; in fact he displays a flawed vision.

This weakness is not discernible in the Beirut section of his treatise where Friedman sticks to the kind of colorful reporting reminiscent of his New York Times writing.

As Daniel Pipes and Martin Peretz have observed in Commentary and The New Republic, however, Friedman's attempt to present Israel as a kind of mirror image of Lebanon is both mischievous — and untrue.

Friedman himself admits that his disillusionment with Israel began with the Sabra and Shatila massacres. What he does not admit is that this disillusionment affected his capacity to analyze Israel correctly. The result is a personal cri de coeur against a country which did not, in his anguished view, conform to Friedman's high concept of the Jewish State.

That is his right.

It is the right of others, however, to chastise him for this and for the gratuitous insults reserved in his book for Begin, Shamir, Rabin and Peres. His comment that Israel is "Yad Vashem with an airforce," is unworthy of the Thomas Friedman of reportorial fame.

The same can be said of his partisan support of the intifada and his advice to the Palestinians that they will only achieve their independence by making themselves indigestible to Israel.

Thomas Friedman could have written a fine book about his experiences in the Middle East. Indeed there are good insights to be found in some places in this document, but the overall effect is marred by much that in indigestible in the author's view of Israel.

Renewed ties

Twenty-two years after Moscow instructed its east bloc satellites to break diplomatic relations with Israel in the wake of the Six Day War, one of its members, Hungary, has decided officially to renew those diplomatic ties. Romania has been the only country within the Communist orbit to retain diplomatic relations with Israel.

The decision announced last week in Budapest and Jerusalem was the result of several years of quasi-official contacts between the two countries. Three reasons have been offered to explain the move to official recognition. Resumption of diplomatic relations with Israel is a function of Hungary's more democratic society and will afford Budapest stronger market possibilities in Israel and the United States.

Israel, on her part, will welcome the new development as an assertion of its international profile, for the economic promise it offers and for the opportunity to reestablish contacts with Hungary's Jewish community.

For almost a decade now Hungary, which boasted a Jewish population of some 800,000 souls before the Holocaust, has been permitting Hungarian Jews to visit Israel and has been granting visitors' visas to Israelis wishing to travel to Hungary.

Internally Hungary has, during the same period, been trying to woo its own Jewish community by providing subsidies to help maintain synagogues and other institutions, Hebrew publishing ventures and kashruth facilities. Until recently Budapest was the only city in the Communist orbit which had a rabbinical seminary.

The decision to recognize Israel is no doubt part of the liberalizing trend being noted in most of the east bloc countries. The rupture with Israel precipitated in 1967 was a demonstration of the narrowness and rigidity of Moscow's policy — in which there was not a little anti-Semitism. In the intervening years and especially with the arrival of glasnost, a new flexibility has entered the political and social discourse of Communist countries.

It is to be hoped that Budapest's decision to renew ties with Israel will be followed shortly by the other countries that followed Moscow's line in 1967.

But remains opposed to Israel

Qadhafi changes direction

By
SHELDON KIRSHNER

Moammar Qadhafi embraces Yasser Arafat at a recent meeting in Algiers.

Is Muammar Qadhafi mellowing?

Qadhafi, who recently marked the 20th anniversary of his coup, has been mending fences with his neighbors, building bridges to Western Europe and reportedly distancing Libya from radical Palestinians.

Sobered by his one-sided military confrontations with the U.S., and stung by the sanctions imposed on Libya by West European governments for his support of international terrorism, Qadhafi appears to have toned down the rhetoric.

But Qadhafi's attitude to Israel is as truculent as ever, being the only Arab leader who unequivocably calls for its dismantlement.

Qadhafi was a 27-year-old captain in the Signal Corps when he and 11 other young army officers staged a coup d'etat against King Idris, the pro-Western monarch, on Sept. 1, 1969. The new regime, controlled by a Revolutionary Command Council, streered Libya away from conservatism and launched what Libya's official press agency has described as "the greatest revolution ever waged."

From the outset, Qadhafi was a firebrand, a self-styled revolutionary who yearned to achieve Arab unity, destroy the Jewish state, realign Libya's foreign policy, support revolutionaries abroad, and improve the quality of life in his sprawling oil-rich desert nation.

Qadhafi admired Gamal Abdul Nasser, the president of Egypt, because he believed they shared common ideas — the most notable of which was pan-Arabism. But Qadhafi never really got the chance to test Nasser's sincerity, a heart attack felling his hero in 1970. Nasser's successor, Anwar Sadat, was not so keen about Arab unity, although he paid the usual lip service to it, and this embittered Qadhafi. In the intervening years, Qadhafi tried to amalgamate Libya with neighboring Maghreb nations, even with Syria, but all his herculean efforts ended badly, stillborn notions or abject failures.

To this day, Qadhafi has failed to grasp what others so readily understand: the inherent reluctance of Arab leaders to submerge their country's national interests in the pursuit of wider Arab ambitions. Pan-Arabism has had its day in the sun, and now that time is gone.

Qadhafi's passionate crusade against Israel shows no signs of dimming. Qadhafi considers Israel a foreign, illegitimate body in the Middle East, an expansionist and imperialist state. He has backed the extremist wing of the Palestinian movement, chiefly rejectionists such as Ahmed Jabril and Saed Musa who abhor Yasser Arafat's accomodationist policies.

Libya's unyielding position on Israel was hardened by a tragic incident on Feb. 21, 1973, wherein Israeli fighters shot down a Libyan Boeing 727 airliner with 108 passengers aboard, including Libya's ex-foreign minister. The Israelis thought the plane was on a reconnaissance mission to photograph military bases in the Sinai or maneuvering to crash into the nuclear reactor in the Negev.

The upshot of it all was a decision by Qadhafi to strike at Haifa, Israel's gateway to the Galilee. Sadat tried to dissuade him, hinting of the impending Yom Kippur War. But Qadhafi would not listen. He offered Black September, a hardline Palestinian organization, $10 million to blow up an El Al airliner. Several months later, police in Rome arrested two Arabs carrying guns and hand grenades. A subsequent plot by Qadhafi to sink the luxury cruiser Queen Elizabeth II on a voyage to Israel was foiled.

During the 1973 Arab-Israeli war, Libya sent a token force to Egypt. But the gap between his animosity toward Israel and his pitiful material contribution to the fighting was noteworthy.

More recently, insofar as Israel is concerned, Qadhafi has tried to obtain an in-flight refueling capacity for his air force, bought six Soviet Sukhoi-24 long-range bombers, and, with private West German assistance, attempted to build a chemical weapon plant in Rabat.

All these ventures seem to have backfired. Last January, a West German aeronautical engineer, trying to convert transport aircraft into mid-air tankers capable of refueling warplanes in flight, was found murdered in a Tripoli hotel. The Soviet Union, which has upgraded ties with Israel of late, insists that the Sukhoi-24s cannot reach the Israeli coast. Libya seems to have abandoned its attempt to manufacture poison gas, although the Libyans are still trying to obtain a nuclear capability.

Rejects peace

These setbacks notwithstanding, Qadhafi is as committed as ever to Israel's eradication. Amid the pomp and ceremony of festivities marking the second decade of his accession to power, he declared: "The Zionist entity that has been among us... must be removed... All of Palestine is for the Palestinians."

Being so unalterably opposed to Israel's very existence, Qadhafi has rejected every Arab-Israeli peace plan presented so far.

Qadhafi's hatred of Israel, and his consistent championing of the Palestinian cause, fits in with his self-cultivated image as a sponsor of the oppressed. Since deposing the monarchy, Qadhafi has drawn away from the U.S., forcing Washington to remove its military bases in Libya. Cultivating good relations with the Soviet Union, Eastern Europe and the Third World, Qadhafi has changed the face of Libya's foreign policy, and, much to the irritation of Western governments, has supported such disparate groups as the Irish Republican Army and the West German Red Army Faction, not to mention radical Palestinians.

This has earned him opprobium, particularly in Washington, London and Paris, and the title of state terrorist.

Libya's relations with the U.S. deteriorated markedly under the presidency of Ronald Reagan. In 1981, the Reagan administration closed the Libyan embassy, touching off a series of events that led to the downing of two Libyan MIGs over the Gulf of Sidra.

In 1986, after accusing Libya of being involved in the bombing of a West Berlin nightclub frequented by American servicemen, the U.S. and some of its NATO allies slapped sanctions against Libya. U.S. fighter jets raided Libyan bases, and in the course of these raids, Qadhafi's adopted daughter was killed. These events, together with the Bush administration's threats to "take out" Libya's so-called pharmaceutical plant in Rabat, had a sobering effect on Qadhafi.

In an effort to take the pressure off Libya, both in the Arab world and abroad, Qadhafi has taken a number of steps.

- He has apparently jettisoned plans to build that poison gas plant.
- He has sent conciliatory messages to West European governments, causing France and Italy, but not Britain, to ease restrictions against Libya.
- He has reportedly scaled down or ended direct funding to Ahmed Jabril and Saed Musa, while drawing a bit closer to Arafat, whom he attacked for his concessionary views.
- He has signed a peace agreement with Chad to end a long border dispute over the Aouzou Strip. Libya lost $1.5 billion in military equipment, and thousands of soldiers, in the war in Chad.
- He has restored diplomatic relations with Tunisia and Algeria, and last February, he joined Algeria, Morocco, Tunisia and Mauritania in an economic union designed to protect the Maghreb against the effects of a single West European common market in 1992.
- He has forged a rapprochmenent with Egypt, which he had bitterly criticized for its peace treaty with Israel. Qadhafi has met with Egyptian President Hosni Mubarak, who has called him mentally unstable, and the land border has been reopened for the first time since the brief 1977 war between Egypt and Libya.

On the home front, Qadhafi has liberalized the economy, which had been hit hard by a dramatic drop in oil revenue, and has freed some political prisoners. Despite opposition to his rule, the charismatic Qadhafi is generally popular with his subjects, having provided them with cheap housing, free schools and free clinics, and the highest per capita standard of living in Africa outside South Africa.

But for all his populist pretensions about the "people's democracy" he has created, Libya remains something of a police state.

Twenty years on, Qadhafi is firmly in control of Libya, but his dreams of pan-Arabism and revolution are more than a little frayed.

Opinion

Two prime challenges in coming year

By
J. B. SALSBERG

Again we stand on the threshold of a Jewish new year. And, as is our custom, it is also the time for focusing on the wider needs of our world-wide Jewish community. As I see it the outgoing year has left us with two prime challenges for the year ahead.

First is the ongoing responsibility of providing Israel, the reborn Jewish state, with all that it requires for its growth, security and the achievement of lasting peace with its Arab neighbors.

J. B. Salsberg

Second is the mobilization of all our global resources to help the approximately two million Soviet Jews to re-establish a vibrant co-ordinated social, cultural and educational framework for that third largest Jewish entity in the world and to welcome them as a major partner in the world-wide Jewish society.

As for Israel, it is so central in all our thinking and in all our activities that one is inclined to agree with the cynics who claim that Israel is more important for diaspora Jewry than the diaspora is for Israel. After the Holocaust Israel has become the tie that binds us as a people with a common ancient history and with our common experiences through the ages.

Israel to face decisions of profound importance

In the coming year Israel will face decisions of profound importance. Its search for peace with its neighbors has won some support in the Arab world. It is regrettable that the major political forces in Israel do not yet see eye-to-eye on the peace course to be followed. Indeed, the differences on that issue between Shimon Peres, the leader of the Labor Party and current vice premier and minister of finance, and Premier Shamir of the Likud party, have recently threatened the continuity of the Israeli government.

It should be everyone's ardent desire to witness Israel's desire and need for peace be achieved in the coming year.

As for the second, and very important, Jewish experience in the departing year; the new possibilities for Soviet Jewry. There seems to be a lack of clarity in the selection of the course to be followed. Some believe in utilizing the new freedoms in the Soviet Union for a mass emigration from there. Some international Jewish agencies focus mainly on the reception of Soviet Jewish emigrants. In fact, some communities in North America are beginning **to budget** for the reception of such arrivals.

I agree, of course, with all such planning. But the reality of Soviet Jewry is such that only a fraction of that community will leave the country of their birth. The majority will remain and we need to prepare funds and specialized personnel to help the Jews in the Soviet Union in setting-up the necessary infrastructure for a rich Jewish national, cultural and social life. We should be prepared to provide the financial needs for such a revival.

A less inspiring Jewish experience was recently enacted in Rome where a considerable number of Soviet Jews are now located. All of those immigrants were able to leave the Soviet Union because of their claim for the right to go to their "homeland," Israel.

They did so with Israeli passports in their hands and with the aid of international Jewish agencies. In Rome they wanted to change course and go, instead, to the United States and some other countries. To draw world attention to their condition, a number of them went on a hunger strike and encamped in one of Rome's main thoroughfares, surrounded by signs announcing their intention to die, rather than go to Israel.

This must be the first time that Jews were ready to die rather than live in the Jewish homeland. . . .

On the other hand, who are we, who live in Canada, to ask other Jews to go to Israel?

As and when those fasting Jews will come to Canada we will welcome them into our midst and will be prepared to help them integrate into our Jewish community. Morally, we cannot act otherwise. Indeed, we would feel hypocritical if we acted otherwise. What's correct for us cannot be incorrect for them. . . .

As for the rest of the Jewish world, everything seems to go on as it did. Our own Jewish community is well organized and, as many say, is a model that others may follow, although, in my view, the number of "unattached" Jews in Canada is growing in number. How to reattach them is a challenge that needs to receive more attention than it does. As my good uncle Eliezer would say: "nisht tzuu farzindikn." . . .

So, a Happy, healthy and fulfilling Year to all of you. Amen.

LETTERS TO THE EDITOR

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

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FEES AT JEWISH DAY SCHOOLS

The school year is once again upon us, and I feel I must have my say about the Jewish day schools and school fees.

I understand the need for fees to keep the schools running, but this year the fee schedule has become outrageous. The result has been that the schools have effectively excluded the children of average income families from the schools.

It has reached a point where children of wealthy families can attend because the parents are not concerned with costs, and children from poorer families can attend because their parents can justifiably apply for assistance. This has left a large group (and I personally am aware of many people in this sector), who are unable to attend because their parents fell into neither category.

As the fees increase annually, I expect that within a few years most children will fall into the second category, but until then a large number of our children are losing out on the privilege of being given a Jewish education.

A sad situation.

I. Davis
Thornhill

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DISMAY OVER KAHN'S COLUMN

I read Elaine Kahn's article about her recent trip to Israel (CJN, Aug. 31) with emotions beginning with dismay and frustration and culminating with profound sadness. I feel almost obligated to respond to her scurrilous assault on Orthodox Jews. Ms. Kahn seems to have utilized her trip to the Holy Land and her platform as a journalist to vent her hostility towards Orthodox Judaism. I might suggest that it would have been appropriate for her to include some intellectual objectivity in her pseudo-analysis of the current socio-religious tensions in Israel.

First of all, her insinuation that Orthodox Jews deny the Jewishness of their non-observant co-religionists is based on a few isolated, personal incidents and reveal more about Ms. Kahn's inherent insecurities about religion than about Orthodox doctrine. Anyone with any inkling of Halacha is cognizant of the fact that as long as one is born of a Jewish mother, non-observance does not abrogate one's claim to Jewish credentials.

Secondly, why must she ridicule the Jewish concept of modest attire by referring to it as "dressing up like a person from 17th century Poland?" Perhaps this concept is foreign to her, but denigrating it seems to be a rather immature approach.

Finally, how can Ms. Kahn decry the alleged hostility of Orthodox Jews to the non-Orthodox when her own article is literally replete with sarcasm, innuendo and resentment towards Orthodoxy? I detect a note of hypocrisy there. It is quite ironic that the intolerance so often attributed to the religious is more than likely exhibited by the irreligious towards religion and its practitioners. Ms. Kahn's article is a prime example.

In conclusion, I would strongly recommend to the author that if she is a sincere seeker of truth she should educate herself through books and classes available concerning the tenets and fundamentals of Orthodox Judaism. Undoutedly, she will discover many concepts and practices she will deem to be admirable and laudable. She will, then, no longer have to resort to invective remarks uttered out of ignorance and insensitivity.

Rabbi Yossi Kenigsberg
Winnipeg

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PRAISE FOR CJC MISSION TO ISRAEL

I would just like to take this opportunity to commend the senior delegation of Canadian Jewish Congress for the recent mission it undertook in Israel. Word of its high level discussions with senior members of governments, a leading group of Palestinians and military officials should make the entire Canadian Jewish community proud of the role our national representative body is playing.

Israel is without a doubt the most important issue on the Jewish agenda today. As members of a strong and vibrant Canadian Jewish community, we want to show solidarity with the Jewish State. The four point peace initiative introduced by the national unity government merits our full support. I think Canadian Jewish Congress did us a tremendous service by going to Israel and making that fact known. It is nice to finally see an organization assume a leadership role.

Cary Green
Toronto

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AMAZED THAT JEWS VISIT AUSCHWITZ

I read and listen with great consternation and anger at the furor regarding the convent at Auschwitz.

It amazes and saddens me why any Jew would want to return to that accursed place and country; namely Poland. Why any Jew would travel to Poland and spend his money to improve their economy and commerce is beyond me.

Anti-Semitism and the Catholic Polish Church go hand in hand as reports already show that anti-Semitic propaganda is being distributed.

Louis Gurza
Toronto

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WANTS PALESTINIAN STATE

Bravo Milton Harris for having the guts to come out in the open against the position of the leadership of Canadian Jewish Congress who do not represent the true opinion of the majority of Canadian Jews on the issue of peace in the Middle East.

The only way to achieve peace is to give the Palestinian people the right to self determination and to have a Palestinian state that will live in peace with Israel.

Henry Simon
Toronto

* * *

Anne Frank

G-D AND THE HOLOCAUST

Where was G-d in the Holocaust? No completely satisfying answer has emerged. Let us restate the question in a different way: Where was G-d NOT during the Holocaust?

Where to start? Perhaps at that citadel of pristine piety, the Vatican — home of the Vicar of Christ, Christ's Deputy on Earth.

Was G-d in the hearts and minds of the prelates, the cardinals, or the bishops? I hear no voices denouncing the mass murderers of millions.

What of the established Christian churches of the world? I hear no voice raised in protest — just callous indifference. Was G-d in the hearts and minds of these church leaders? I find no evidence.

But wait. What of the Ukrainian Christian woman, entrusted with the care of two Jewish children — their parents gassed in Auschwitz? At great personal risk, through the chaos and suffering of post-war Europe in 1945, she brought these children to Israel, because she felt their parents would have wanted them to grow up amongst their own people.

Surely G-d was in the heart and soul of this woman. And what of Swedish diplomat Raoul Wallenberg who, at great personal risk, saved hundreds of Jews from annihilation? Surely G-d is in this man's heart and soul.

Greater love has no man than he lay down his life for another.

And what of Anne Frank's family? The Christian man who tried to save them at the risk of his own life and the lives of his family, when asked why he did it, replied: "They were my friends."

Surely G-d was in the heart and soul of this man.

And what of the Japanese consulate official in Lithuania who saved 4,000 Jews in August 1940 by issuing Japanese transit visas despite the objections of his government.

Surely G-d was in the heart and soul of this man.

Robert Jacobs, M.D.
St. Catherines

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STUNNED BY MERCHANT OF VENICE

I could not applaud when I saw the *Merchant of Venice* at Stratford three weeks ago. I sat in stunned and embarrassed silence, trying to absorb the impact of Michael Langham's vicious and hateful portrayal of the Shylock characterization. Now, however, I can finally applaud Mervin Butovsky's succinct and careful analysis (Viewpoints Vol. XVII, No. 4, distributed in The CJN) of the anti-Semitic interpretation Langham presented which, I believe, polluted the 1989 Stratford season.

Everything Butovsky said mirrors my criticisms — and those of everyone I have spoken to in the Jewish community who saw the production. Even some of my Christian friends have expressed embarrassment at the blatant anti-Semitism and distorted revisions to Shakespeare's difficult play.

One wonders whether this was Langham's way of getting even for the concerns (perhaps translated as interference with his artistic abilities) expressed to him by Canadian Jewish Congress?

Gaye Applebaum
Ottawa

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HER FAITH RESTORED

Growing old and in ill health leaves most seniors with a feeling of loneliness and isolation in an uncaring community.

Many thanks for faith restored.

Therefore, it was a grateful and uplifting experience for us to be granted life membership at Temple Sinai regardless of monetary consideration, because of the many years of service my husband gave to the Jewish community.

Mrs. Pearl (Red) Miller
Downsview

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JEWISH STUDENTS NOT HUNGRY

Referring to J. B. Salsberg's article, "Gewalt! No Jewish scholarship winner," of Aug. 27, 1989, I will try to console you.

Jewish students are not as "hungry" nowadays as they had been in the past. At one time an $80 or $100 scholarship loomed large. Now, high school scholarships, as far as many Jewish students regard, are not worth killing yourself studying. Obviously Mr. Salsberg has not been in a classroom the last few years. As they say — it is a different ball game!

Harvey Herstein
Retired high school teacher
Winnipeg

The year in review

5749: *Israel, Diaspora faced problems, Soviet policies brought optimism*

By CYNTHIA GASNER

The year 5749 will be recorded as one of the most active periods in recent Jewish history. Despite the formidable problems facing Jews in Israel and the Diaspora, there was basis for some optimism. And it was 50 years after the outbreak of the Second World War, one of the darkest chapters in Jewish history.

The intifada moved into its 21st month as Israel suffered a loss of public sympathy. But Jews around the world demonstrated their solidarity with the State of Israel. There was an easing of tension over the Who is a Jew bill, which sets the criteria for conversions as being "according to Halacha" (Jewish Law). And it was a year of rapprochement between the Jewish people and the government of the Soviet Union and other Communist bloc countries.

When the ballots were counted in Israel, the religious bloc, represented by four parties, had increased their representation from 12 to 18 Knesset seats, which appeared to give them unprecedented leverage. Choosing what seemed to be the lesser of two evils, Likud and Labor decided to join forces despite ideological differences. A national unity government took power for a second consecutive term avoiding a Labor or Likud link with either left-wing or right-wing parties.

The government unveiled its peace plan, including autonomy elections for Palestinians in the territories. This was followed by a call from the Likud's Central Committee to amend the peace plan, sparking a government crisis.

Israel's municipal elections showed massive gains for Likud and an unexpected victory for Moslem fundamentalism. After almost seven years of negotiations, Taba was finally awarded to Egypt. Yasser Arafat proclaimed a Palestinian state, daily clashes between rock-throwing Palestinians and Israeli forces continued, and there was a new threat of a Jewish underground. Anti-Israel resolutions at the United Nations, economic slowdown and rising unemployment, and the Women of the Wall were all on the agenda as Israel celebrated its 41st anniversary.

In Canada, Jews faced harsh criticism of Israel's actions in dealing with the Palestinians. The federal election returned the Conservatives to office, but they were down 84 seats from the previous election. The government shifted its policy towards the PLO, the Canadian Jewish Congress elected its youngest team ever, and President Chaim Herzog visited Canada. Anti-Semitism and vandalism increased, and war criminals, skinheads, media distortions and bias, the Patricia Starr affair, Malcolm Ross, Imre Finta, Mahmoud Mohammad Issa Mohammad, the Ku Klux Klan, AIDS, and abortion occupied the media.

Americans also went to the polls to sweep the Republicans back into power, the United States refused to grant Yasser Arafat a visa to speak at the United Nations (the UN moved its session to Geneva), the U.S. government established dialogue with the PLO, and had to deal with anti-Semitism and criticism of the State of Israel while supporting Israel at the United Nations.

Around the world, Israel and the Diaspora celebrated accomplishments and faced crises. Countries renewed relations with Israel, and Nazi war criminals were arrested. But kidnappings, confrontation with the Roman Catholic church over the Carmelite convent at Auschwitz, Lebanon's civil war, rebellion in China, all cast shadows on a troubled world.

Israel entered space race, held elections

As the new year began, Israel launched its first satellite, dubbed Ofek (Horizon), which will improve the country's international telephone and communications systems. Israel is the eighth country in the world capable of sending an object into orbit.

Israelis went to the polls on Nov. 1 to elect the 12th Knesset, with 27 parties competing for 120 Knesset seats. Two lawsuits were filed in an attempt to ban Rabbi Meir Kahane's extremist Kach Party and the Progressive List for Peace (a left-wing pro-Palestinian Israeli Arab party), from participating in the race. The Central Election Committee took Kahane's Kach Party off the ballot because it was ruled racist and anti-democratic, but narrowly upheld the right of the Progressive List for Peace to run in the Knesset elections.

In the aftermath of the election (Likud 40 and Labor 39), four ultra-Orthodox parties) the National Religious Party, Agudat Yisrael, Shas and the new ultra-Orthodox party Degel Hatorah, an Agudat Yisrael breakaway which together commanded 18 Knesset seats, seemed to hold Israel's political future in their hands. Negotiations continued for weeks.

Ofek(Horizon)-1, Israel's first satellite, takes off Sept.19, 1988, from an undisclosed location south of Tel Aviv. [RNS photo]

Following Washington's decision to talk to the PLO, Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres succeeded in last-ditch efforts to form a new national unity government The Knesset overwhelmingly approved the new Labor-Likud coalition. Seven weeks after the Knesset elections that failed to give any single party a governing majority, the Knesset named its cabinet, consisting of 12 Likud, 12 Labor and two Shas Party members.

Thousands of Israelis rallied to express discontent with Israel's system of proportional representation which allows small parties to tip the balance of power in elections.

Jerusalem's fabled Teddy Kollek was re-elected in the Israeli municipal elections. He has served as Jerusalem's mayor longer than any other in history. But his party didn't fare too well in the election.

Moslem fundamentalism became a new factor in Arab-Israeli politics, to the surprise of both Arabs and Jews. The Islamic bloc managed to put an end to the 14-year rule of the Democratic Front for Peace and Equality, a front for the Hadash Communist Party. In Umm el-Fahm, (population 25,000) the Moslem fundamentalists won a sweeping victory taking over Kafr Kasim in the central region and Kafr Kanna in Galilee. They also became the second strongest party in the partly Christian town of Nazareth.

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Commemorating the 10th anniversary of the signing of the Camp David Accords, President Ronald Reagan met with the foreign ministers of Israel and Egypt in October during the first joint high-level meeting of the three counties since the beginning of his administration.

After an almost 7-year boundary dispute and 22 years after it was captured in the 1967 Six Day War, an international arbitration panel awarded the Taba area on the Mediterranean Sea to Egypt. Egypt agreed to pay the owners of the Sonesta Hotel and the Rafi Nelson resort village compensation before the March 5 withdrawal date. Egypt's President Hosni Mubarak praised Israel and said Israel had fulfilled all its obligations under the Israeli-Egypt peace treaty.

A proclamation of solidarity with Israel was adopted at the Prime Minister's Conference on Jewish Solidarity in Jerusalem by some 700 Diaspora Jewish leaders. The proclamation expressed blanket solidarity with the national unity government "in its efforts to achieve peace and security with its neighbors." The proclamation, which displayed to the world the support of Jews in the Diaspora for the democratically elected government of Israel, is seen as a rejection of talks with the PLO and of a Palestinian state. Israeli government officials said that the "warning light" that prompted the premier to convene the assembly was the U.S. Jewish leardership's generally passive reaction to the Reagan-Shultz decision last December to open an official dialogue with the PLO.

In October, a suicide car-bombing near the Good Fence between Israel and Lebanon claimed the lives of eight Israeli soldiers. Two days after the car bombing, Israel's air force jets attacked terrorist targets in Lebanon, including a Hezbollah base in Lebanon's Bekaa Valley and in the Maidoun area.

Shimon Peres (left) and Yitzhak Shamir join in a toast to the new government after signing the National Unity government agreement. [RNS photo]

The West Bank and Gaza Strip were completely sealed off in November and placed in a tight military grip. The IDF deployed troops in unprecedented numbers to crush any disturbances that might erupt in the territories as a consequence of a Palestine National Council meeting that was held in Algiers.

* * *

Israel dismissed with scorn Yasser Arafat's proclamation of an independent Palestinian state on Nov. 15 and his acceptance of UN Resolution 242 at the Palestine National Council meeting in Algiers. Some two dozen countries recognized the new "state," while many Western European countries, while not recognizing a "state of Palestine," called the change in PLO policy a positive step. Canada said it wanted to study the Palestinian declaration before it made any statement. Egypt, the only Arab country maintaining relations with Israel, recognized the Palestinian "state."

There was some indication that the PLO was cuting terrorist activities after Arafat explicitly renounced all forms of terrorism at the UN General Assembly session in Geneva on Dec. 14. But at the same time, Arafat instructed his followers in the West Bank and Gaza Strip to continue and intensify the Palestinian uprising.

For the first time at an international meeting, in January the PLO was registered as the delegation of Palestine and recognized as an equal among 600 delegates from 121 participating countries at a (UNESCO) United Nations Economic Scientific and Cultural Organization educational conference.

The PLO's Abu-Jihad Milita, an organ of the united command of the uprising, published a hit list in March of 60 Arabs in Judea, Samaria and Gaza whom it accused of collaborating with Israelis. The flyer was aimed at inciting the local population to take violent action against the people on the list.

The head of the West Bank village of Kafr Lakif, near Tulkarm, was gunned down near his home and a resident at the southern end of the Gaza Strip was murdered in August. Both victims were believed targeted for collaborating with the Israeli authorities. The slain man in Rafah reportedly had refused to hand over his magnetized identification card to activists in the Palestinian uprising.

The new ID cards, which every Gaza Strip worker must produce before he is allowed to go to his job in Israel, aroused fierce resentment. The leadership of the Palestinian uprising circulated directives ordering Gaza laborers to stay away from work in Israel for a week when the cards became mandatory. Only a few hundred card-holders crossed into Israel at the Erez checkpoint but another thousand applied for new ID cards.

* * *

A police report issued in February noted that there had been a sharp increase in terrorist incidents within Israel's pre-1967 borders and in the territories over the previous year.

The intifada may not yet have died out but its leaders' hold on the rank and file seemed to show definite signs of weakening. Shops, especially in remote villages, were beginning to stay open after noon, in defiance of the partial commercial strike in the territories and East Jerusalem. It was reported that more and more Arab workers circumvent the frequent general strike days by staying overnight at their work place. It is believed that the change was brought about by the sharp drop in the standard of living caused by the frequent strikes, and the fact that more and more Jewish employers are seeking to replace their Arab workers with Jews, even if they have to pay more.

The funeral of a 15-year-old Arab youngster, who died of wounds suffered in a skirmish with the IDF, set off rioting in Nablus in December. Eight Palestinians were killed in clashes with Israeli security forces in the West Bank and Gaza Strip over that weekend and scores of others were

[Cont'd. on page 11]

Rejected Palestinian state

Shamir delivered his long-awaited peace plan

An Israeli border policeman, his pistol holstered, shouts at an Arab woman during a violent stone-throwing demonstration in East Jerusalem in December. A number of female students who were arrested during the demonstration were treated for tear-gas inhalation and beating injuries. [RNS photo]

[Cont'd. from page 10]

reported wounded. Shortly after the killing of a Jewish settler and an army reservist in the West Bank, a new barrage of criticism was triggered in Jerusalem charging that the IDF had allowed the security situation in the territories to deteriorate.

In February, an Israeli soldier, Sholom Cohen, 21, unarmed and not in uniform, was fatally stabbed near the Zion Gate of Jerusalem's Old City while on the way to prayers with a friend. The incident was the first to occur outside the southwestern corner of the Old City's walls. Cohen and his friend encountered five Arab men. One stabbed Cohen with a knife. And in a Friday night ambush in the desolate Arava Valley frontier with Jordan, Sgt. Ofer Lior, a 24-year-old reservist patrol commander was killed and a Bedouin tracker was wounded.

That was the day after a single Israeli soldier apprehended two would-be infiltrators on the border with Egyptian Sinai. The pair aged 15 and 17, said they were members of the Islamic Jihad movement and had been promised $20,000 for each Israeli soldier they killed or captured.

The daily clashes between rock-throwing Palestinians and Israeli forces continued, and the death toll continued to rise. In April, the United Nations condemned Israel for its handling of the situation in the territories.

Disciplinary action was taken against 32 Israeli soldiers and officers who have been tried since the beginning of the intifada for unbecoming conduct toward the residents of the territories. In addition, dozens of other soldiers have been reprimanded by their commanding officers.

Israeli police face the threat of a Jewish underground. An unidentified gunman killed one Arab and wounded two others near the Jaffa Gate. The incident gave rise to fears that the Jewish underground is no longer a theoretical threat but rather a reality which endangers the delicate balance between Jews and Arabs in the capital.

The leader of the militant Gush Emunim settlers' group, Rabbi Moshe Levinger, was charged in the Jerusalem district court in April with the killing last fall of an Arab resident in Hebron. The rabbi was charged with manslaughter, sabotage and intentionally causing damage to property. If found guilty, he could be sentenced to more than 20 years in prison.

Arson against a mosque in the Bedouin village of Itbin nearHaifa has seriously strained relations between Israeli Jews and the Arab citizens. Israeli Arabs of all political persuasions view the arson, believed to be the work of Jewish extremists, as part of a larger campaign by the Jewish authorities to harass and intimidate the Israeli Arab minority.

A woman from Vancouver, Dr. Shelley Halpenny, and a 17-year-old girl from Winnipeg, Fern Shawna Rykiss, were among the 16 people killed when a passenger jumped on the driver of a Tel Aviv to Jerusalem bus, seized the wheel and jerked it to the right, sending the vehicle plunging some 40 metres down a steep rocky hillside. The 28-year-old Islamic fundamentalist would-be suicide attacker was injured and placed under heavy guard in a Jerusalem hospital.

Police believe that terrorism was behind the fatal stabbing of Prof. Menachem Stern, 64, in the Valley of the Cross in June.

Some 200,000 Palestinian students went back to school in July, as Israeli authorities opened West Bank schools for the first time since January. Israel had closed the schools for most of the 20 months of the Palestinian uprising on the grounds that they served as bases for violent demonstrations.

As the Jewish National Fund stepped up its activities in an effort to help replace the 37,500 acres of trees lost last year to the intifada's arson attacks, it continued its prolonged and expensive legal battle filed by a group called Ad Hoc Committee for Jewish Survival in Judea, Samaria, Gaza and the Golan, over the JNF's refusal to fund projects in the territories. JNF's U.S. branch funds tree-planting and land-reclamation projects only within the pre-1967 borders of the State of Israel. The Ad Hoc Commitee would like to see the JNF change that policy and fund projects in the territories, claiming that JNF "misled and defrauded" donors by concealing its allocation policy.

* * *

This spring, Prime Minister Shamir issued his long-awaited peace plan based on the premise that "a Palestinian state is unimaginable." Shamir ruled out unconditionally Israeli negotiations with the PLO. The 2-phase settlement grants what Shamir considers extensive and liberal autonomy for a period of unspecified but limited duration. It would be followed by negotiations without preconditions over the future of the West Bank and Gaza Strip.

The Palestinians responded to the peace plan with deep skepticism. Eighty leading Palestinians in the territories, in a unique public statement, rejected Shamir's proposal for election in the territories. They stated that it was an attempt to divide Palestinians and "ignore our political legitimacy and legitimate aspirations."

Only a few days earlier, Shamir wound up meetings with (newly elected) President George Bush who lent lukewarm support to Shamir's peace proposal. Israeli Defence Minister Yitzhak Rabin ended his three-day visit to Washington in May with a promise from President George Bush to help win Palestinian support for Israel's peace initiatiative.

An emergency Arab League summit meeting in Casablanca in May endorsed the PLO's recognition of Israel, but failed to persuade Syria to loosen its military grip on Lebanon in an effort to end the country's civil war. Moderate Arab leaders were disappointed, hoping that the presence of Egypt at an Arab summit for the first time in 10 years might lead to progress in ending the 14-year-old Lebanese crisis.

At the United Nations, Israel won a resounding diplomatic victory in October when the Arab group of nations failed for the seventh consecutive successive year to oust the Jewish State from the UN's 43rd General Assembly by a vote of 95-41 with seven abstentions. The Arab move was defeated following a counter motion by Norway not to consider the Arab amendment at all. It was one of the largest margins since the Arabs first attempted the manoeuvre in 1982.

In December, Yasser Arafat was denied an entry visa by the U.S. State Department to address the General Assembly in New York. The session was moved to Geneva where 19 anti-Israel resolutions were drafted. A resolution was adopted (83 in favor and 21 opposed, with 45 abstentions) calling on all nations to sever all ties with Israel. It also asked that all aid to Israel be suspended.

This was followed by a vote that overwhelmingly recognized the state of Palestine proclaimed by Yasser Arafat in Algiers the month before and upgraded the status of Arafat's PLO at the United Nations. The U.S. opposed the resolutions and Canada abstained. In March, Canada voted in New York in favor of a Security Council resolution that "deplores" Israeli policies but voted against and abstained on two parts of a harsher anti-Israel resolution presented at the UN's Human Rights Commision in Geneva. The United States was the only country to vote against the Geneva resolutions. And the U.S. and Israel cast the sole dissenting votes when the Assembly voted to condemn the killing and wounding of Palestinians by Israeli forces and to adopt a resolution which called for the convening of an international peace conference on the Middle East.

* * *

Amidst the numerous anti-Israel resolutions, including resolutions passed at the UN Economic and Social Council with only the US opposing it was a rare event in May when Israel won rave praise from the UN body. The Egyptian executive director of the UN Environment Program (UNEP), in a report on the West Bank and Gaza Strip, found that "exceptional progress" had been made during the past 20 years resulting in longer, average life spans and reduced infant mortality.

The deferral of the PLO's bid for full membership in the World Health Organization severely diminished its chances for admission into the other UN's agencies to which it planned to apply.

It was reported early in January that tourism in Israel fell 15 per cent in 1988 compared to the previous year, declining 210,000 from 1987.

The intifada cost Israel more than $650 million in export losses last year, and caused further incalculable losses by creating a climate of uncertainty that deterred investors and consumers—both foreign and Israeli—from putting money into the economy.

Peres' $30 billion austerity budget means belt-tightening for most Israelis. Israel's unemployment rate rose sharply. Unemployment hit its highest level for over two decades in the first three months of 1989, reaching 8.2 per cent of the civilian labor force. By July, unemployment in Israel was approaching 10% of the work force.

Israeli Defence Minister Yitzhak Rabin met with U.S. President George Bush in the Oval Office of the White House.[RNS photo]

PLO chairman Yasser Arafat flashes the victory sign as UN Secretary-General Perez de Cuellar watches at the end of Arafat's speech before a special session of the UN General Assembly in December.[RNS photo]

Despite the budget cuts, the Arab sector was allocated a major budget increase. The increased budget will go towards improving roads, sewers, water supply and the educational system—mainly the construction of schools and additional classrooms, nursery schools and community centres.

Israel's population grew to 4.5 million, of which 3.7 million are Jews, 643,000 are Moslems, 104,000 are Christians and 78,000 Druze. About 1,400 Israelis immigrated to Canada in the 1987-1988 fiscal year. That represents a 2.9 per cent increase in the number of Israeli's making Canada their home.

In February, the High Court of Justice in Jerusalem agreed to a request from Yoram Sheftel, the lawyer of convicted Nazi war criminal John (Ivan the Terrible) Demjanjuk, who is accused of operating the gas chambers where more than 800,000 Jews perished, to postpone hearing an appeal to his death sentence until Nov. 1. In March, Yisrael Yehezkeli, 71, the Holocaust survivor who threw acid in the face of Sheftel in December, was convicted of aggravated assault. Yehezkeli was sentenced to five years in jail, with two years suspended. Yehezkeli expressed pride at his attack on Sheftel whom he called a "super-kapo" (a Jew who betrays other Jews).

Although Canadian businessman Charles Bronfman, head of the Claridge Group, and British press magnate Robert Maxwell made a joint offer to purchase the The Jerusalem Post, the prestigious English-language daily was sold to Hollinger Inc., controlled by Canadian multimillionaire Conrad Black, together with David Radler, Dixon Chant and Peter White, principal secretary to Prime Minister Brian Mulroney. Hollinger owns a chain of 80 daily newspapers in Canada and the United States (mostly in smaller centres) as well as Britain's Daily Telegraph , Saturday Night Magazine in Canada, and 15 per cent of Canada's Financial Post.

A gynecologist from Saudi Arabia attended the recent world congress on in-vitro fertilization (IVF) in Jerusalem but the organizers decided to publicize the fact only after he had left for home. With in-vitro infertilization, an Ashkelon woman became the first Israeli to give birth to twin test-tube babies who, as embryos, had been stored in deep freeze until she was ready for pregnancy.

One of Israel's best known and best loved rabbis, Adin Steinsaltz, who heads the Israeli Institute for Talmudic Publications, went to Moscow to establish the bridgehead of his dual project to establish a yeshiva in the Soviet Union and make the vast Jewish treasures in that country available in the West.

Rabbi Steinsaltz, became the centre of controversy in Israel as a number of ultra-Orthodox rabbis publically banned all of his books. He issued a statement promising to amend specific passages in some of his books, which have offended some people in ultra-Orthodox circles.

Continues next week

Opinion

Birger fulfills commitment

Former "wonder child" recruits dental volunteers

By
CYNTHIA GASNER

TORONTO —
Standing naked in front of an oven in the crematorium of a concentration camp, just moments from being pushed into the fire, eight-year-old Trudi made a vow. If by some miracle she survived, she would dedicate her life to helping needy children.

By some miracle, she was snatched from the doors of the crematorium by the commander of the concentration camp. And as she was taken away, she repeated her commitment to help disadvantaged children, a promise that four decades later, would bring her recognition as Israel's First Lady of Volunteerism.

In 1981, Trudi Birger, who was dubbed the "wonder child of the camps" for her daring and courageous feats in saving herself, her mother and numerous other victims of the Holocaust, received the prestigious Israeli President's Award from Yitzhak Navon, President of the State of Israel.

Birger, now a mother of three and grandmother of four, visited Toronto recently to recruit dentists for Dental Volunteers For Israel, a project she founded in Jerusalem in 1980, which provides free dental care for children whose families could not otherwise afford it.

The story of Birger's loyalty to her mother and her extraordinary bravery and passionate struggle to survive will be published in a book this winter titled, The Narrow Bridge. It will be printed in France, Germany, Israel, the United States and later, throughout the world. Arrangements are already underway to produce a motion picture of her life as one of the few survivors to bear witness to the horrors of the crematorium.

Recalling clearly every detail, Birger spoke of her happy childhood in Frankfurt-on-Main, Germany, in a religious and secure well-to-do home with her brother and her parents.

Her world fell apart as the "aktionens" against Jews were carried out and deportations and murders became a daily occurrence at the Kovno Ghetto.

The "kinder-aktion" rounded up 10,000 children who were executed at the Ninth Fort situated near Slobodka. Trying to save some of the children, her father, who worked for the Jewish Committee in the ghetto, hid 100 children in the attic.

Someone informed on her father, and when Trudi and her mother returned home that day, her father and the children were gone. She later learned that they were taken and shot.

All the men, including her brother, were sent to Dachau, the women to Stutthof. Her mother, unable to cope with her grief, lost her will to live, and their roles were reversed, with Trudi becoming her mother's caregiver and protector.

"At the camp, my mother was so weak, she could hardly work, so I had to work twice as hard to make it appear as though she was doing her share of the work." Digging trenches at a feverish pace to cover for her mother's weakness, one day the shovel struck Trudi's ankle creating a deep and painful wound. "Despite the bleeding and pain, I knew that I had to continue working or they would take us away."

Within a few days, her leg became badly infected up to the knee. A doctor was called and with an unsterilized knife, standing an arm's length away in the dirty trench, he opened the large infection that had formed at her knee. Several days later, Trudi was unable to walk and she was "selected" to go to the death camp along with her mother whose inability to work was discovered.

She says that she was not frightened, "only terrified because I had lost my mother. I felt like a stone. It was hypnotic. I watched the criminals pushing the children live into the ovens."

A woman guard stopped and stared at Trudi and ran out of the room returning several minutes later with the commander of the camp. He also stared at her for a few moments and then gave the orders for her to be taken out to a field hospital.

Why — she still doesn't know. The Nazi commander saved her life, dressed her in a silk gown "like a princess" and came several times a day just to stand at the door of her hospital room and watch her. Perhaps, she surmises, she resembled one of his children.

She clearly remembers the day the commander broke his silence and said to her, "I saved your life." With defiance she responded, "No, you didn't save my life — my mother was taken away and there is no life without her. Where is she?" He gave orders to have her carried to the area

Trudi Birger

where her mother was with other women from Kovno.

Her mother's mind had snapped. She couldn't believe it was her daughter. But their reconciliation was short-lived. Time and time again, they were separated and Trudi, mustering plot after plot, again found her way to her mother.

Even as the war ended, Trudi's tenacious desire to keep them both alive, and her courage in standing up to adversity saved not only their lives, but those of 30 other women.

In an attempt to destroy the evidence of their cruelty as the Allies approached, the Nazis herded the remaining 300 women at the camp onto a ship. Every day women were thrown overboard to drown.

"On May 5, the day of capitulation, the ship began to bump. We were on the Baltic Sea and the English ships were shooting at our boat. We were hit and the boat was burning. We began to sink.

"I tried to climb up the ladder carrying my mother as the Polish workers, trying to get out, were dragging us back." Forcing her way on deck, she saw the white flags. Although they were within reach of peace, she thought, they would surely end their lives there. Frantically, the remaining Jewish women were being pushed into the water. Only 30 women were still alive.

"The main cook was screaming, 'Throw the Jews into the water.' I screamed to him, 'You will see — you will end up here in the water, not us.' And I began to recite, 'Adoshem Elokeinu, Adoshem Echod.'

"An officer was so impressed that I was talking to my G-d with such confidence that he gave me his blanket which was full of blood from a wound. He told me to warm myself and my mother. They stopped throwing the remaining women overboard."

The cook died just as an English ship came to their rescue and Trudi recalls shouting "Shma Yisroel." She still has the blood stained blanket, she says.

She and her mother spent three months in a hospital recovering from tuberculosis. Her mother was unable to eat. Day after day Trudi encouraged her mother back to health.

Returning to Germany, she continued her studies in the field of microbiotics. At 16, while waiting for a train at the railway station, she met Zev, who had lost his entire family in the Holocaust. They were married shortly after they met.

Trudi, her husband and her mother left for Palestine in 1947. It was difficult to obtain papers, so they were given the names of people who were on the approved list for emigration to Palestine but who had died in the war. They became the Birgers from Romania.

"Before long, my husband and I were mobilized and I worked as a microbiologist for the army. After the 1948 War of Independence, I continued working for the Kupat Cholim."

When she was pregnant with her third child 21 years ago, she decided that it was time to "give myself to the goal I had set as a child in the crematorium — to devote myself only for children — and this is what I did."

She found that there was a serious need to help immigrant families from Arab countries, including Kurdistan, Tunis, Morocco, and Bukhara, who lived in Romema on the western periphery of Jerusalem. And so she founded the Adopt-a-Child project, which provided assistance to 50 needy families and a total of 500 children.

She also founded several B'nai Brith chapters and lodges and enlisted a group of volunteers who assumed the responsibility of helping the parents, many illiterate, and the children, who required reinforcement and enrichment. Adopt-a-Child became a universal model for helping the underprivileged.

And all of this she did after her work day. It was during her visits to these poor families that she discovered a serious unmet need. Many of the parents and children suffered serious dental problems. (There is no dental insurance in Israel).

When she was told by the ministry of health there was nothing that could be done, and that others had already tried and failed, "I told him I was going to establish a dental clinic. When I want something, and I'm convinced, I can inspire others." The health minister didn't know her determination.

She was successful in obtaining a licence to help underprivileged children with dental services and preventative care. In her search for a place to house the clinic, she learned through Israel's heritage program of a house that had been willed to the Red Cross but had remained neglected and uninhabited for 10 years.

When questioned by the Red Cross if she had the money to pay the rent and renovate the building, she replied with characteristic confidence, "No. But I'm sure I will."

For two years, she spent a great deal of time in France where her husband, who is in the film business, was on assignment. Persistently, she approached individuals and organizations in Paris for funding the dental clinic. A gala was held which raised enough money to pay a contractor for the reconstruction of the clinic.

She began to look for volunteer dentists who would assist at the clinic. Israeli dentists cannot participate in the volunteer program as they must serve in the army eight weeks each year until they are 55 years old.

At a meeting of an Alpha Omega Chapter in Paris where she was the guest speaker, she found her first angel, a Dr. Ciepielewski, who enthusiastically volunteered to spearhead the volunteer operation in France. He began signing up dentists who agreed to spend from two to four weeks in Israel working at the clinic.

She then approached dental suppliers in Paris, explaining the desperate need in Israel for this equipment. Her persistence and persuasive powers paid off. Two dental chairs and the X-ray equipment were donated by a supplier, and the dentists rallied behind Ciepielewski to raise the money for two additional chairs.

She negotiated deals with suppliers, shipping agents and the customs department, convincing them that if they didn't extend the payment time, there wouldn't be a clinic and the dentists who had vounteered would not be able to come to Israel.

By July 1980, everything was in place. But she now faced the problem of covering the operating expenses. This time, it was an American philanthropist, Herman Elbin, who came forth to help with the initial maintenance until a board could be formed and fund raising activities got underway.

Soon there were representatives in several countries, most headed by non-Jews. In Canada, Dr. Alfred Intrater accepted the challenge. Through his efforts, the Dental Volunteers for Israel became recognized and supported by dentists and donors in Canada.

More than 900 dental volunteers from the nine countries have come on a working holiday and many return regularly, she says. More than 85 per cent of the dentists are non-Jews.

"This is the time we need Jews to come to Israel," she says. "We need more Jewish dentists to help with our humanitarian project."

And now the miracle worker faces another crisis. The Red Cross, strapped for money, has given DVI notice that they must purchase the house in Jerusalem by the end of the year, or they will be forced to sell it to someone else.

"We don't have the $220,000," she says with deep sadness. "I pray that a donor or foundation — another angel — will come forward, purchase the property, and permit us to continue serving the 2,500 visits a month."

To the women with a remarkable record of answered prayers, this is just one more hurdle to overcome.

Dental Volunteers for Israel helps care for impoverished

Dental Volunteers for Israel provides the most financially impoverished families with free dental care. The dental clinic, is replete with the technology and equipment found in the most sophisticated dental clinics in the world.

The clinic, in the Mekor Chaim neighborhood of Jerusalem, is staffed by dentists from the United States, Canada, Sweden, Denmark, Norway, Finland, Switzerland, Holland, Greenland and France who volunteer their services for two to four weeks. They pay their own travel expenses.

In return for five hours a day, six days a week, the dentists and their families receive free lodging, a two-bedroom apartment, discounts at Jerusalem restaurants, cultural and recreational activities, and the enormous satisfaction of making a difference.

Birger explains that among the immigrant poor in Israel, the children have a proportionately high rate of tooth decay. They eat and drink a lot of sugar and until recently, there was little education about preventative care.

Today, there are seven dental chairs at the clinic. Two shifts operate from 7 a.m. to 8 p.m., and about 100 children are treated every day. Two hygienists are working at the clinic as well as seven dental assistants who also serve as interpreters.

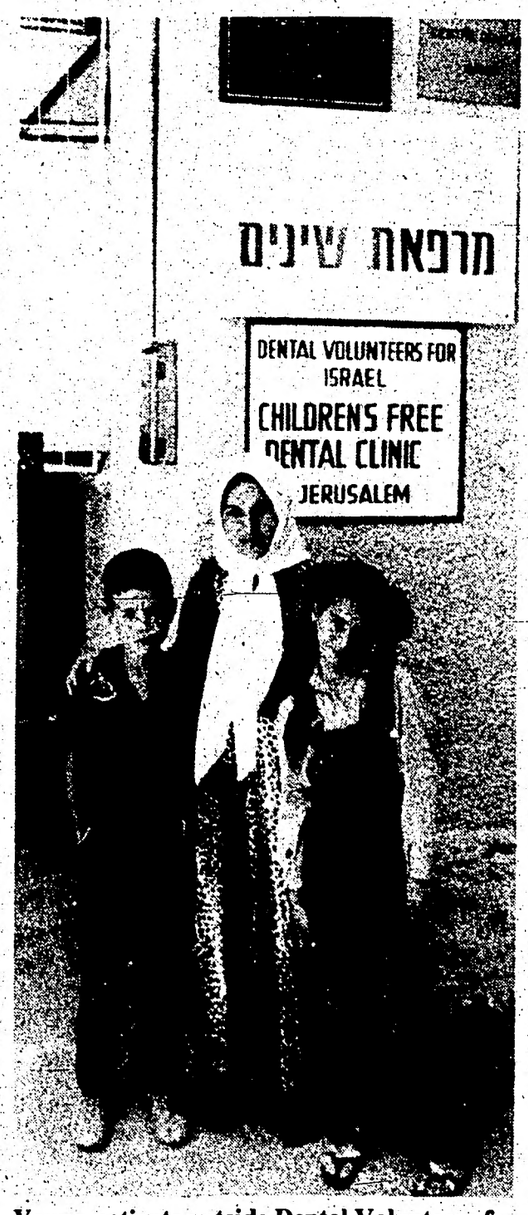
The children, who are referred through the government's social service department, come from every part of the community, including Arab children, those in a nearby monastery for orphans, and from insitutions for the blind and other disabled groups.

In 1983, DVI opened the Suzanne Dellal Prevention Clinic. Each child receives education in dental hygiene, nutrition and proper diet. Children and their parents come to see slides on how to care for their teeth.

Before treatment is begun, each child is examined by the Israeli dentist on the staff. A treatment plan is created and when the dental work is complete, the child is given a preventative fluoride application.

Due to government cuts, the ministry is unable to help with the funding. So Birger set up the DVI which solicits private contributions.

In Canada, contributions are tax-deductible. If



Young patients outside Dental Volunteers for Israel dental clinic.

you wish to support DVI's Jerusalem Foundation, or to receive more information on the dental volunteer program, contact Dr. Alfred Intrater, 212 Dunvegan Rd., Toronto, Ont. M5P 2P2, or call (416) 489-7133 or 654-4443.

כ"ה

We fought for their freedom, protested, marched, wrote petitions, smuggled precious Jewish books, hounded the Soviet Government . . . . . and now Russian Jews are being freed by the thousands.

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- 4,850 families receive 'Exodus', the Russian Jewish newspaper published by the JRC
- 2,500 Russian families have a charity box in their homes to collect the pennies which help support the JRC
- 1,500 attended the high holiday services last Fall – many for **the first time** in their lives
- 900 Russian Jewish Immigrants have undergone Bris Milas since arriving from Russia (including 72 so far this year!)
- 400 families received Mezuzahs to put in their new dwellings this year
- 500 people utilize JRC's services each week
- 222 children are enrolled in weekly JRC youth programs, Jewish summer camps and full-time Jewish Day Schools
- 9 classes on Jewish topics are conducted at the JRC **each week**

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Help us to rebuild the Russian Jewish Community

☐ **YES!** I'd like to take part in helping rebuild the Jewish Russian community . . .

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Phone (Home) _____ (Office) _____

Amount Enclosed $ _____

☐ Put me on the mailing list for 'Exodus', the Jewish Russian Community Newspaper.
☐ Please arrange for me to tour the facilities.
☐ I would like more information on JRC activities.

Please make cheques payable to:

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New Chief Rabbi of Poland helps to rebuild community

WARSAW (JPFS) —

Chief Rabbi of Poland. The title seems incongruous — Pinchas Menachem Joskowicz is the *only* rabbi in Poland.

His brief, when he took up office in Warsaw earlier this year, was that of Chief Rabbi of the Polish capital; but a nationwide assembly of Jewish community officials elevated him from the position of Chief Rabbi of Warsaw to that of Chief Rabbi of Poland. The May 18 vote was subsequently endorsed by Poland's Ministry of Religious Affairs.

In his extended role, Joskowicz, a Gur Hassid who previously operated a pharmaceuticals agency in Jerusalem, is able to rub shoulders with the religious hierarchy of Poland including the headline-making Catholic primate, Cardinal Glemp.

Though many rabbis representing all streams of Jewish theology have visited and continue to visit Poland, none could be persuaded to remain. Not all were necessarily suitable. Among the required prerequisites was the ability to speak both Polish and Yiddish. Joskowicz, a Holocaust survivor who was born in Zdunska Wola, near Lodz, qualified on both counts, though his Polish, for lack of practice, is a little rusty.

Other rabbis who had been approached to work in Poland had declined because the salary was inadequate and because they didn't want to live in a spiritual vacuum. The level of the remuneration increased once the Lauder Foundation (headed by Ronald Lauder, the son of cosmetics queen Estee Lauder and a multimillionaire in his own right) began underwriting the cost of maintaining Jewish life in Eastern Europe.

Rabbi Yehezkiel Besser, who is in charge of the Polish division of the Lauder Foundation, suggested to Joskowicz that he put his name forward as a candidate to take up the long vacant rabbinical post in Warsaw. Joskowicz, who two years ago returned for the first time to his native soil after an absence of 43 years, needed little convincing. He has long been active in an organization dedicated to tracing Holocaust survivors who as children were taken in by gentiles and brought up as Christians.

In the majority of cases, Joskowicz said, the survivors were females whose religious affiliation was not betrayed by circumcision. Today, they are mothers and grandmothers; they and their progeny are halachically Jewish. Where possible, Joskowicz would like to bring those lost souls back to the fold.

The Nozyk synagogue, the only remaining Jewish house of worship of the 400 synagogues in pre-war Warsaw, has acquired a new ambiance since Joskowicz's arrival. His most important achievement has been the introduction of daily prayer. Until he came to Warsaw, the synagogue was open for services only on Saturdays and Jewish holy days. There were not even Friday night services. But Joskowicz has succeeded in attracting two minyans a day, seven days a week. He has also sent female worshippers to the women's gallery.

Only one obdurate old woman refuses to go upstairs. She does not even sit in one of the back rows as women did prior to the advent of Joskowicz. She deliberately parks herself right in the middle, two or three rows behind the bimah. Admonitions by male worshippers fall on deaf ears.

In deference to her age, Joskowicz prefers to ignore her presence.

Joskowicz is treading a delicate line. Although there are former Gur Hassidim in his congregation, they have allowed religious observance to fall by the wayside. Only one of the congregants keeps the Sabbath and dietary laws. When giving the Sabbath sermon, Joskowicz has to be careful not to be critical of the behavior of his flock. Instead, he promotes the concept that one does not have to sacrifice the cultural pursuits of the secular world in order to live a good Torah life.

A tall, slimly-built man, he presents a fine figure in his well-cut black kapota and his full width tallit draped dramatically around his head and shoulders. His sermons are in Yiddish; and he delivers them not from his seat alongside the Holy Ark, but from the diamond grille and wood-framed bimah in the heart of the synagogue. The male congregants file out of their seats and press forward to catch every word. Some lean on the sides of the bimah; others stand as close as they can get.

The first time that he came to the synagogue, Joskowicz drew his prayer shawl over his face and wept. In the interim, the congregation has grown. Now that there is a permanent spiritual leader, more young people come to pray and to attend his daily study circles.

Joskowivz has deliberately introduced a more Orthodox character into the synagogue.

His next project is to establish a mikvah. "Jewish life here is beginning to effervesce," he says.

This is not the first time that Joskowicz has been instrumental in taking fragments of the Jewish people and building them into a vibrant community. During the war he was in Auschwitz, Birkenau and Bergen-Belsen. After he was liberated from Bergen-Belsen, he and other rabbis in the camp decided to set up educational facilities for young people. First they established a yeshiva, then a kosher kitchen and a study centre for young women.

In 1947, Joskowicz migrated illegally to Palestine and in 1948 served with the Haganah. He subsequently did 17 years of reserve duty. He married his Czechoslovakian born wife Pessia in 1948. Like him, she survived a series of concentration camps. The couple have a son and three daughters, but for the time being Joskowicz is living alone in Warsaw.

He did not want to uproot his family until he was sure that he could fulfil his mission in Poland. Not only did he want to find lost Jewish souls, but to rekindle the embers of Judaism. "That's what gave me the push," he says. "There was a need to demonstrate that Judaism exists and cannot be annihilated."

Rabbi Pinchas Menahem Joskowicz, Chief Rabbi of Poland.

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Naomi Frankenburg
National President

On this Rosh Hashanah

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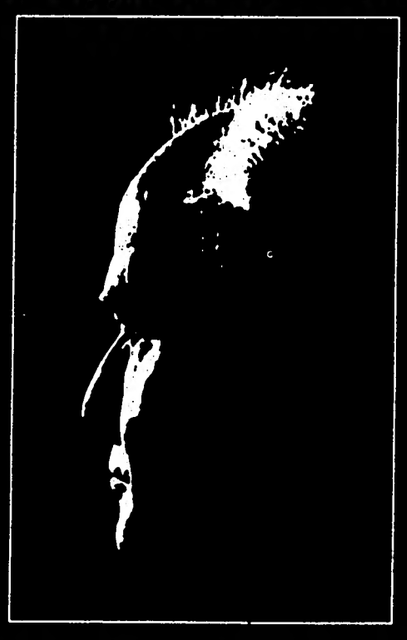

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MEDIAWISE

Reverses original stand

Glemp calls for removal of convent

LONDON (JTA) — Jozef Cardinal Glemp of Poland, who publicly chastized Jews for their insistence that the convent at Auschwitz be relocated, has now unequivocally called for its removal to a site outside the grounds of the former death camp.

In a letter addressed to Sir Sigmund Sternberg, a prominent Britsh Jewish leader, Glemp says that a 1987 accord to relocate the convent "should be implemented."

The cardinal, who heads the Catholic Church in Poland, also speaks of his desire to clear up "ill feelings and misunderstanding."

The letter is a dramatic reversal by the cardinal, whose comments last month about Jewish interference in the convent issue were construed by Jews and Catholics alike as anti-Semitic.

Jozef Cardinal Glemp

The letter was drafted in a hastily arranged private dinner meeting on Sept. 20, hosted by the Polish ambassador in the presence of Sternberg, a businessman who is a member of the British Board of Jewish Deputies.

Sternberg, who is also chairman of the International Council of Christians and Jews, said he regards the letter as "a good beginning."

"The proof of the pudding will be in the eating," he said.

Sternberg has written to the cardinal before on the matter of the convent.

Glemp writes that until he had received messages from Sternberg, he "was unaware of the moderating voices, therefore I was glad that some of the shrill voices do not reflect the feelings of world Jewry and aggression is not part of Jewish philosophy."

Wants to work on dialogue

Appealing to Jews to mend the broken fences, the cardinal says he is "keen to work on a friendly dialogue between Christians and Jews."

Speaking of the 1987 agreement to relocate the convent, Glemp says, "We are a people of our word and we understand that the implementation of a declaration can only take place in a tranquil atmosphere."

Earlier this month, the cardinal called the four cardinals who signed the accord "not competent" and said the declaration should be renegotiated.

Glemp's letter was released a day after the Vatican issued a strong statement supporting the construction of an interfaith prayer centre away from the Auschwitz grounds to house the convent.

Respondents to the Vatican statement, which appeared from its wording to have been approved by Pope John Paul II, World Jewish Congress President Edgar Bronfman recommended "that the freeze be lifted in the formal dialogue with the Vatican that was instituted in February at the time of the failure to carry out the Geneva agreement on removal of the convent at Auschwitz."

He made his recommendation to his group and to IJCIC, the International Jewish Committee for Interfaith Consultations, which was formed 25 years ago to talk with the Vatican.

Seymour Reich, the newly elected chairman of IJCIC, called the Vatican statement "a heartening development."

Canadian Jewish groups, including B'nai Brith, Canadian Jewish Congress and the Simon Wiesenthal Centre, immediately issued statements praising the Vatican declaration, which came from Johannes Cardinal Willebrands, president of the Vatican Commission For Religious Relations with Judaism.

But until the dinner with Sternberg, Glemp appeared to be out of touch with Vatican thinking.

When asked to respond to the Vatican statement, the cardinal told reporters he would oppose any forced removal of the Auschwitz convent, although he said he had secured funds to construct a new convent at an interfaith centre.

He also said it "was an act of wishful thinking" to expect the convent to have been removed by February 1989, the deadline set out by the accord.

The same night, on the ABC News program "Nightline," Glemp said he would oppose any forced relocation of the nuns and would "defend their rights when these rights are infringed upon."

In contrast, Glemp writes in his letter "it is essential not only to move the convent outside the perimeter of the site, but also to set up the new cultural centre. This will help us to continue the dialogue which is so dear to us."

And he says that "the best solution to the dispute involving the Carmelite convent at Auschwitz would be for work to start as soon as possible."

More sensitized

Glemp also indicates in the letter that he is becoming more sensitized to the subject of Jewish suffering during the Holocaust.

He includes references to Pope John Paul II's remarks on the "suffering of the Jews in Poland." And he quotes from a letter which the new Polish prime minister, Tadeusz Mazowiecki, of Poland's Solidarity trade union movement, sent to Sternberg, inviting the Jewish leader to meet him in Warsaw.

The Mazowiecki letter speaks of the "untold suffering of the Jewish people" and says: "The tragedy and sacrifice of Shoah defies any comparison. It will remain a warning for all until the end of this world."

Before the Vatican issued its statement, Solidarity head Lech Walesa, told Heinz Galinski, chairman of West Germany's Central Council of Jews, that Jews have the right to decide the fate of the convent.

Glemp, who is cardinal of Warsaw, is considered a major force in helping Solidarity's Mazowiecki become the first non-Communist leader of Poland since the end of the Second World war.

The cardinal closes his letter by saying that during Sternberg's visit to Poland he would "be pleased to meet you and discuss with you the speedy implementation of the Geneva declaration."

The Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

TUZMAN — PONARSKY

Mr. Tozman of Don Mills writes that when he was at school, a teacher asked him from what country his father came. When he replied Russia, she told him that he was wrong, because his name ended in MAN (which is German) and not SKI, which would indicate Russian origin.

The teacher overlooked the fact that the wandering Jew who originated in Germany might be driven for refuge to Russia or Poland. Abramsohn might keep his name intact on leaving Germany, or he might change it to Abramovitch in Russia or Abramski in Poland.

The surname TUZMAN is a hybrid compounded of the Hebrew word THAUS (mistake) and the German suffix MANN (man) — a man inclined to err. I don't know whether it referred to someone who was accident prone or to an ordinary mortal, since it is human to err.

His mother's name was PONARSKY, which derives from the town of PONARY in Lithuania between Vilna to the east and the Polish border to the west.

His teacher would feel vindicated with PONARSKI.

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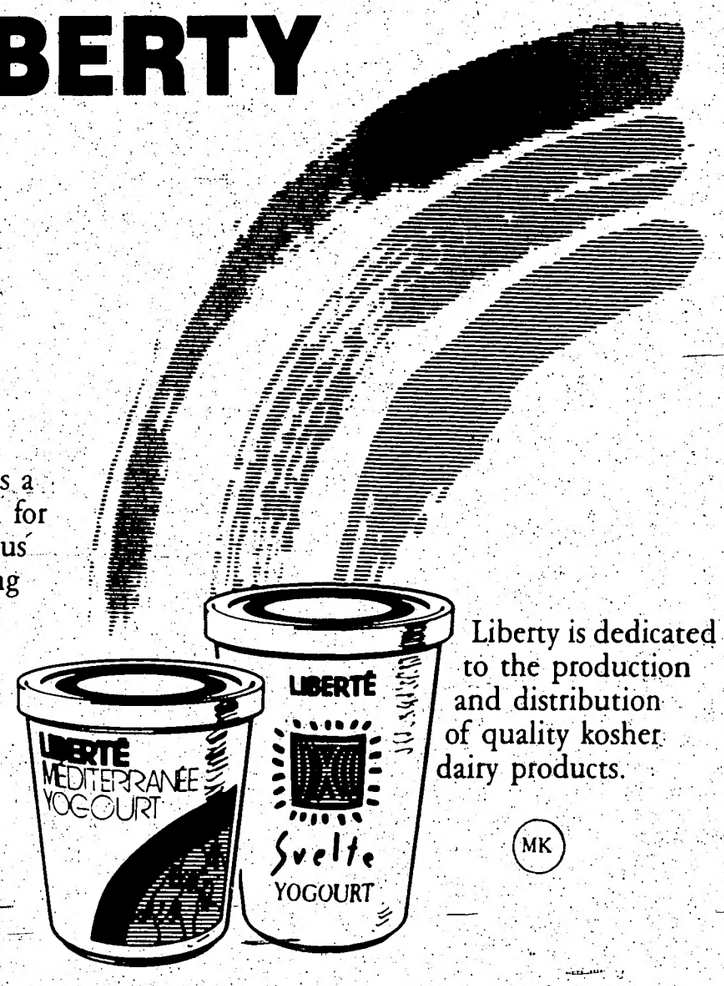

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World-National

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Raphael Harlev pilots El Al through turbulence

By DAVID LAZARUS

MONTREAL — When the president of El Al Israel Airlines groggily picked up the phone at home, the Philadelphia woman at the other end reminded him that they had once met. Then she wanted to know what he could do to help put through some excess baggage.

Raphael Harlev, in this case as others, tried to handle the caller with the same deft touch that admirers say has turned around the fortunes of the once floundering airline.

El Al is turning a profit for the fourth consecutive year and it is Harlev who is garnering the credit for it. At 56, the lanky and personable former Israeli Air Force brigadier general — "Rafi" to everybody — has piloted El Al through more than a little turbulence.

At first, he said in an interview, the buffeting was painful, but it did shake things up. Coming out of the clouds, El Al, which is celebrating its 40th anniversary, was leaner and trimmer-and, most importantly, profitable. The excess baggage is no more.

Now Harlev, who was in Toronto and Montreal for two 40th anniversary receptions and to bid farewell to Canadian general manager Rehavia Ben Shach, said he was looking forward to the recently announced plans by Israeli finance minister Shimon Peres to increase privatization of Israel's government-owned national carrier.

Harlev is certain that the more El Al is privatized through the issuing of public shares to its own staff and to foreign exchanges, the more "flexibility" it will have to negotiate bilateral agreements with other countries and to operate in general.

"We need to be much more flexible," instead of "walking down the endless road of government officials," the red tape tangle that government control entails by its very nature, in Israel and elsewhere, Harlev said.

Harlev said El Al's ability to control its own destiny will become increasingly vital as the European Economic Community plans by 1992 to unify its policies. Airlines may have to renegotiate bilateral agreements for landing and procurement rights.

The new funds generated by El Al will also give it the leverage it needs to update and purchase new planes. Harlev said plans call for El Al to get rid of nine aging Boeing 747s and replace them by 2005 with models from either Boeing, McDonnell Douglas or Airbus at a cost of $1.5 billion. The rest of El Al's 18-plane passenger fleet consists of 737s, 757s and 767s.

El Al is also incorporating a computerized reservation system called Carmel II, purchased from Swissair, that is among the most advanced in the world, Harlev said.

The airline is still in receivership as a result of the crippling 1983 strike, but Harlev said this too will end as the privatization plan is implemented, which, he optimistically predicted, could start by May of next year.

But negotiations with the government through the State Corporations Authority will be tough. The government appears prepared to give up everything short of majority control, but Harlev is confident that most of the company — as much as 55 per cent — can leave government hands. He would like to see El Al operate much the same way as the Zim Israel Navigation Company, which he said is now only 40 per cent government-owned yet remains Israel's national maritime carrier.

In Harlev's view continued majority government control will be only a stumbling block, impeding El Al's ability to respond quickly, decisively and competitively as conditions warrant and as it looks towards the future.

Harlev said even if the government lets its majority holding go it could still keep a "golden share" and strike a binding agreement on particulars like flying on Shabbat, security, new routing, etc.

But the Israeli government — meaning Peres and Transport Minister Moshe Katsav — is likely to put up a fight to retain more than 50 per cent.

When Harlev took the helm of El Al in 1982 there was nowhere to go but up, he said. Red ink was overflowing at over $120 million and a crippling strike nearly blew the airline into oblivion.

Harlev cut the company to the bone, implementing staff reductions, of 40 per cent increasing workloads by 50 per cent, and doubling productivity. During Harlev's tenure El Al also acquired landing rights for Toronto, Madrid, Los Angeles, Chicago, Manchester in England, and Stockholm.

The ink turned black in 1986-87. Flights were also inaugurated last year to several east block capitals, including Budapest and Warsaw. Harlev thinks Moscow will eventually also be on the list.

Last year profits dipped because of Israel's poor tourist season, but the trend has reversed and Harlev said this year probably will be El Al's most profitable.

One of the most disappointing aspects of last year was a 20 per cent drop in United States business, which had El Al "quite worried" in the U.S. and Canada, where 40 per cent of El Al revenues are generated, although the drop north of the border was not as severe. Revenues in Canada have in fact more than doubled since 1982.

Like Jerusalem Mayor Teddy Kollek, Harlev's name is listed in the phone book because he feels the symbolism is important. He admits "advantages and disadvantages" to the habit — including calls from customers from Philadelphia — but it also reminds him that "the Jewish people are partners in the airline. It reflects their esteem for El Al and it's part of our product — to sell you the feeling of being at home."

Still, Harlev would like to see Jewish traffic increase. In cities like New York, where several airlines offer flights to Israel, competition is fierce, Harlev said. Some travel agents promote other airlines to get higher commissions.

But for Harlev this is all part and parcel of the El Al challenge and of the fascination he finds in overseeing the only Jewish airline in the world.

"It is hard work," he said, "but there is lots of satisfaction, it is extremely interesting."

In Harlev's mind El Al service ranks with the best the world has to offer at the best possible price.

And the words are spoken with such conviction that even though Harlev runs the airline, the grain of salt doesn't apply.

El Al jets to fly empty on holidays

TEL AVIV (JPFS) — El Al has yielded to the threat of a boycott by South African rabbis and will fly two Jumbos that may be virtually empty from Johannesburg to Nairobi.

The rabbis sought to prevent El Al departures from South Africa on the second day of Succot and on the day after Israel observes Simchat Torah — days which are observed as holidays in the Diaspora. Israeli Jews, however, including El Al crews, are permitted by halacha to work on those days.

The cabinet has barred El Al from flying on Shabbaths and Jewish holidays, which means that the national carrier cannot fly on the first and the last day of Succot. However, Jews in the Diaspora may not work or travel on the first two and last two days of Succot.

The threat of a boycott arose because South African rabbis objected to El Al flights to and from Johannesburg on the second day of festivals and on the day after Simchat Torah.

A partial solution was found: the El Al Jumbos will leave Tel Aviv on Thursday nights — Oct. 12 and 19 — as originally scheduled, and will arrive in Johannesburg on Friday morning. But instead of waiting in Johannesburg and departing Saturday night, as they usually do, they will leave immediately for Nairobi. The second-day observance in the Diaspora begins Saturday night.

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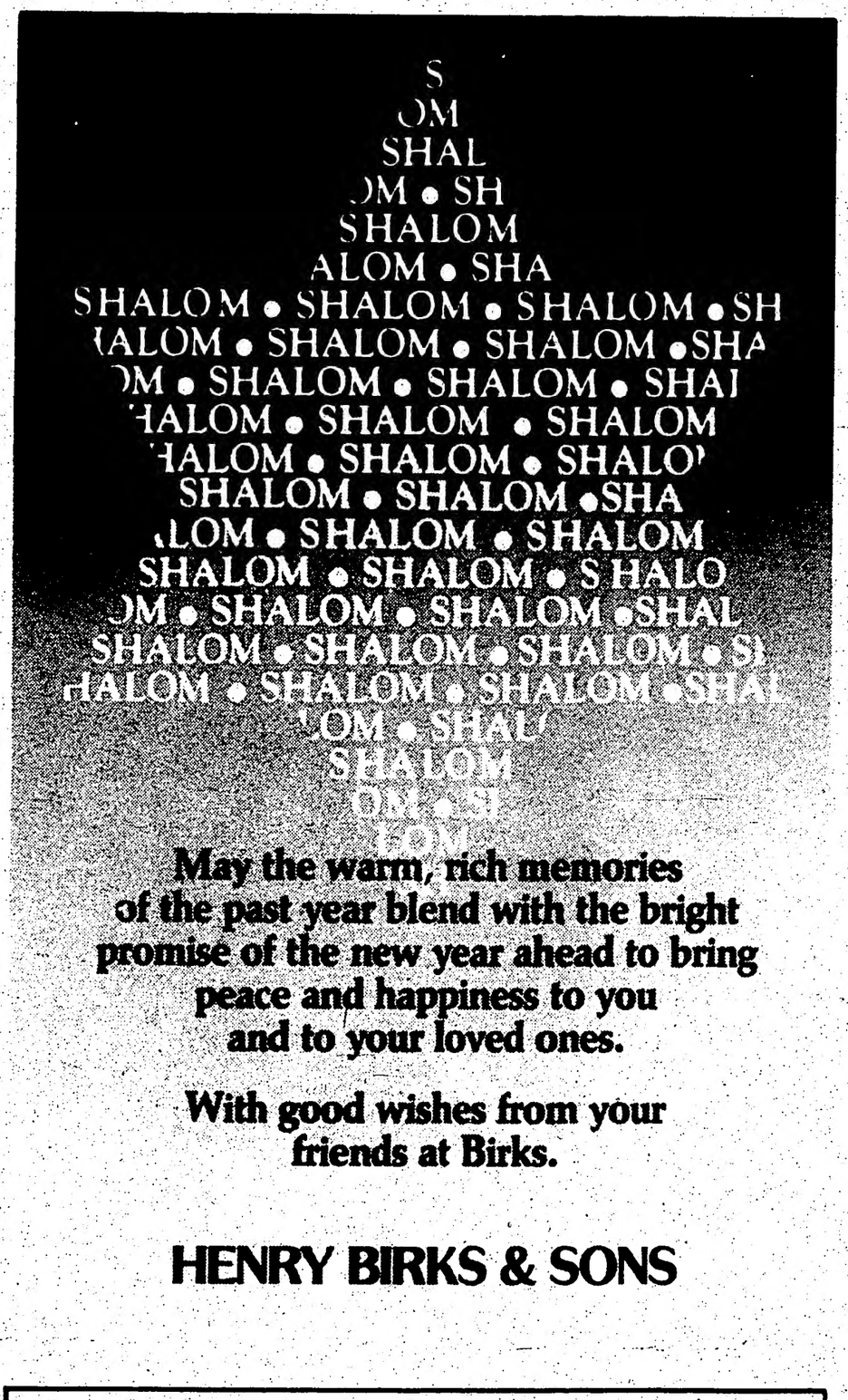
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Former CJC leader speaks out

Communal groups don't represent all Jews: Harris

By
PAUL LUNGEN

TORONTO —

Israeli leaders may be falling prey to a "march of folly" that has closed their minds to uncomfortable reality and which rejects scrutiny from others, former Canadian Jewish Congress president Milton Harris said recently.

Canadian Jewish leaders, meanwhile, "support without question" Israel's policies and do not necessarily reflect the views of many Jews, Harris told the annual meeting of the Canadian Friends of Peace Now.

Many Canadian Jews are "alienated" from the positions taken by mainstream organizations, he suggested.

In Harris' view, these groups adopt the positions they do because the people who are involved come to the organizations with a particular mindset.

Many who join large Jewish organizations grew up in an environment of hostility and exclusion of Jews from society, he said. European Jews grew up in a society whose attitude to Jews was often murderous — the victims of "demonization" for 2,000 years.

Their distrust of gentile society and a "victim syndrome" still drives them, as it does the government of Israel, even though the reality has changed, Harris said. Many of these join Jewish organizations which are "defence oriented" on the lookout for manifestations of anti-Semitism, he added.

Echoing a theme stated earlier by Peace Now president Mel Shipman, Harris suggested the majority of Canadian Jews were prepared to adopt a different way of thinking regarding peace with the Palestinians.

His "agenda," the former president said, is limited to getting Jews to conceive of the idea of a Palestinian state, which in his view is a prerequisite for a peaceful solution to the conflict.

The Palestinian uprising, he continued, was inevitable for a people with a strong national consciousness, who will not tolerate occupation for long.

The Palestinians' national aspirations must be recognized by Jews, he said. Jews were the first to express the "universality of humanity" and the "humanity of the stranger. I like to think it still exists."

If the shoe were on the other foot, would Jews refrain from violence or from singing Hatikvah as the Palestinians sing their anthem? he asked.

Turning to arguments given by Israeli leaders such as Prime Minister Yitzhak Shamir that a Palestinian state would pose a great security danger to Israel, Harris said that argument would be more credible if it could be put to scrutiny. But the last thing a "rigid mind" wants is scrutiny, he said.

"I will not be intimidated by the security question," he said, adding that argument has been used as a smokescreen by those who want to hold onto territories for religious and nationalist reasons.

There is no prospect for peace unless the Palestinians see a chance for their own national state, he added.

In a question period following his address to about 125 people, Harris dismissed the notion that peace could not be negotiated with Yasser Arafat, chairman of the Palestine Liberation Organization.

Milton Harris

A "large portion of our community" believes as we do, he said, but that's not reflected in the mainstream groups. "It's important to inform that inarticulate portion of the community that there are others who feel as we do," he said.

Earlier, Shipman told the meeting that Peace Now does not accept the position of Canadian Jewish leadership in merely echoing the policies of the Israeli government.

Referring to an Aug. 15 letter to the Congress president Les Scheininger, Shipman called for a poll of Canadian Jewish opinion to determine views on the Middle East and the role of local organizations.

The existing leadership, he suggested, was "out of touch" with a sizeable portion of the community.

It "boggles my mind," Shipman said, that Scheininger could make support for the Israeli election plan and a call for Canada to downgrade contacts with the PLO as the themes that are central to his activism. Peace Now recognizes the need to accept the PLO as a negotiating partner with Israel, he said.

The five-year-old Canadian Peace Now organization will continue to provide public fora for Israeli peace activists, he said, and plans to open a permanent office staffed by an executive director, present an Israeli film festival with a peace perspective and expand the group's presence in Vancouver and Halifax.

There are also hopes to convene a meeting with Canadian Arabs, Jews and PLO representatives to "revive avenues of dialogue," he said.

The annual meeting was chaired by Prof. Michael Marrus. Aubrey Joel introduced Harris.

Irving Berlin dies at 101

NEW YORK —

Irving (Izzy) Berlin, the cantor's son who wrote 1,500 "songs with a heart" and thus became America's most beloved bard of pop music, died last week in his sleep at his Manhattan town house. He was 101 years old.

Born Israel Baline, in the Russian shtetl of Tyumen, one of eight children of Moses and Leah Lipkin Baline, he and his family fled from the bloody pogrom in 1893 and settled on Cherry Street in the Lower East Side of New York.

"My ambition is to reach the heart of the average American through music," said the Jewish minstrel, and he succeeded wondrously well, winning a Congressional gold medal in recognition of his efforts.

(CJN arts critic Frank Rasky will write an appreciation of Berlin in next week's edition.)

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World-National

Shamir takes swipe at Peres

Deri wants Mubarak plan considered

[Cont'd. from page 1]

weekend that the government would likely collapse if Rabin did not reverse his support for the Mubarak proposal.

At Sunday's Cabinet meeting, Shamir did not expressly repeat this warning, nor did Rabin react to it, despite the fact it was the main headline in all newspapers.

Instead, Shamir took a swipe at Peres, pointedly remarking that ministers who travel abroad should stick strictly to the matters of concern to their ministry. Peres heads the Finance Ministry.

Following the Cabinet meeting, Shamir's close confidant Ronni Milo, who is minister for environmental protection, lobbed more direct criticism at Peres, accusing the vice premier of conducting a separate and unauthorized foreign policy during his current stay in North America.

Meanwhile, Peres' confidant, Deputy Finance Minister Yossi Beilin, warmly endorsed Deri's proposal for a national referendum.

The Israeli news media are playing up reports of the apparently separate political agendas of Peres and Foreign Minister Moshe Arens, who are both in New York. Both are to meet separately with Mubarak; Peres is to see President Bush; and Arens is to meet with Secretary of State James Baker.

Peres has repeatedly reiterated the need to not allow this opportunity for peace to slip away. Shamir's office, on the other hand, insists that Arens, his Likud colleague, is not even empowered to discuss the Egyptian proposal, that his mandate solely rests on the Israeli initiative for elections in the territories.

Deri, who would be a pivotal figure in any coalition-making if the present government were to collapse, said Sunday he believed the gulf between the premier and defence minister was "not wide." He blamed a "lack of coordination" for the impasse.

The interior minister said the country wants this government to continue. He vowed that his own Shas Party, which has six seats in the Knesset, would not lend its support to either of the major parties to form an alternative, narrow-based government.

Desire for peace

But he added that the nation is completely sick of the present situation and would support a pro-peace line in a referendum.

The National Religious Party also has been trying to mediate between Labor and Likud. The effort, however, appears to have boomeranged, triggering discord within its own ranks.

NRP leaders convened in a stormy meeting Sunday night after Religion Affairs Minister Zevulun Hammer presented Shamir and Rabin with a document that attempted to bridge the gap between them.

The NRP's other Cabinet minister, Avner Shaki, a hardliner who holds no portfolio, vehemently attacked the document for "enshrining Egypt as the peacemaker."

Meanwhile, as the rhetoric between Likud and Labor got more and more ominous, Shamir closed Sunday's overheated Cabinet meeting with a Rosh Hashanah wish for a "year of unity." Political pundits say at this point it may take something akin to divine intervention to make the wish a reality.

Blowing of the shofar is a call to conscience

[Cont'd. from page 1]

at midnight on the Sabbath before the New Year. According to legend, at this midnight hour even "the fish in the waters tremble" at the implications of the coming Day of Judgement. Rosh Hashanah falls on the first and second days of the Hebrew month of Tishri whose zodiac sign is the Scales (Libra), symbolic of the weighing of each man's deeds. It is the day, of "chesbon hanefesh" when we take inventory of our actions.

At the Rosh Hashanah evening meal, it is customary to dip a piece of bread into honey as a physical token of this sweet year with which we greet each other, that will hopefully come. And similarly a piece of apple is dipped in honey and before eating it a prayer is recited entreating the God of Our Fathers to renew unto us a good and sweet year. Also at the meal in some families the head of a fish is served with the prayer to be worthy in the future of being at the head of things rather than at the tail end of life's promises. A pomegranate which has 613 seeds equal to the number of mitzvot or Biblical commandments obligatory in our daily lives, is also served with the apporopriate blessing.

On Rosh Hashanah, greetings are exchanged with friends that "you may be inscribed in the Book of Life for a good year." In the 19th century and the early part of the 20th century and somewhat diminishing down to the present day, the custom of sending greeting cards before Rosh Hashanah to friends and relations wishing them a good year finds no basis in Jewish tradition but became very popular possibly as an outgrowth of the European and North American cultures in which Jews lived. These were often very interesting, artistically and depicted many Jewish customs. They were sometimes of a pull-out, stand-up type with Jewish symbols.

Peres still optimistic

[Cont'd. from page 1]

come to replace bullets with ballots."

The other theme of Peres' speech was Soviet Jewry.

Peres forecast that some 100,000 Soviet Jews, taking advantage of the new, relatively open climate in Moscow, would immigrate to Israel in the next three years. He said the cost of absorbing them will be $3 billion, of which Israel will invest $2 billion.

Calling on Diaspora Jewry to make up the difference, Peres stated: "Let's do it together. Let's do it before it's too late."

In an allusion to the tendency by Soviet Jews to settle elsewhere but Israel, Peres said that the Jewish state needs them more than the United States.

"We want to have them with us. We need them. How many Jews can we permit ourselves to lose? We need them because we want to be a greater state, a larger nation...

"We need more people to carry on... We want to remain Jewish."

Israeli-Soviet relations are improving, he said, citing as an example the recent tour of the Bolshoi Ballet in Israel. He then revealed he has been invited to Moscow to improve economic relations with the Soviet Union.

Peres said he "prays" that President Mikhail Gorbachev succeeds in modernizing and liberalizing the Soviet Union. But he warned that the new ethnic nationalism sweeping across that country, combined with a drastic downturn in economic performance, might well endanger Soviet Jews.

While in Toronto, Peres visited the Lipa Green Building and shook hands with Super Sunday fundraising volunteers.

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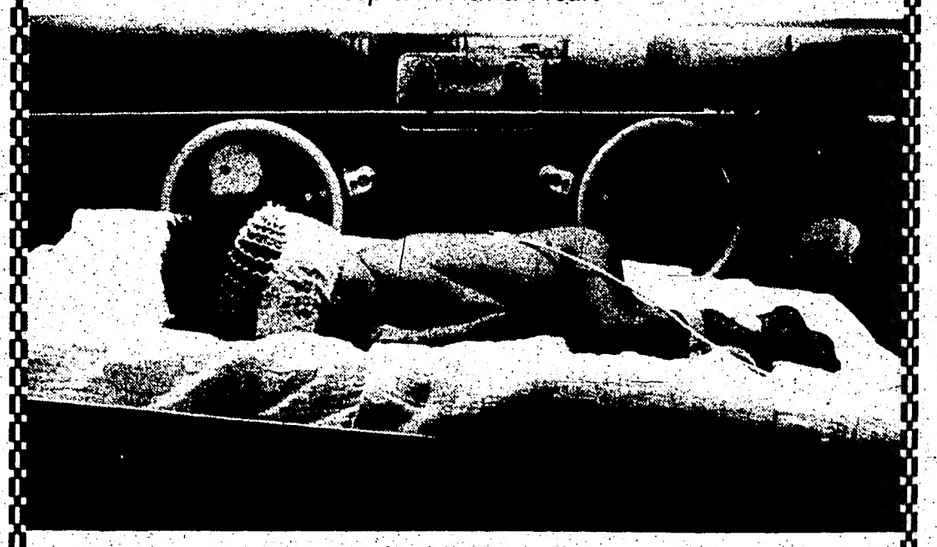

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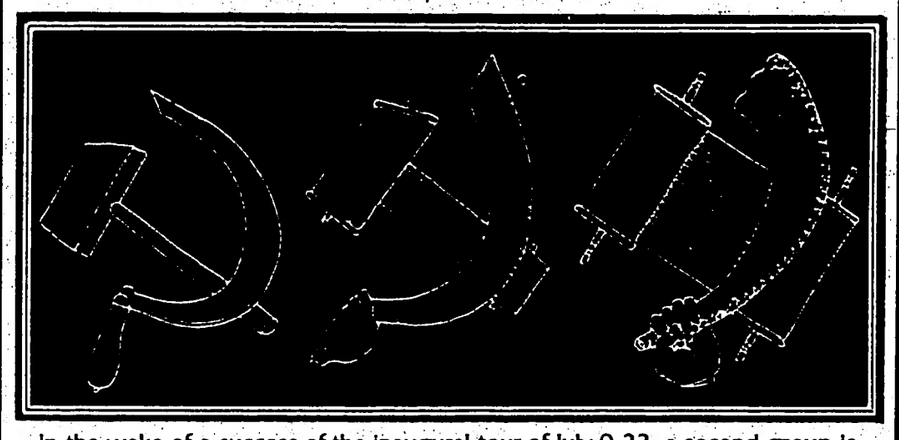
DECEMBER 10-24, 1989



In the wake of a success of the inaugural tour of July 9-23, a second group is scheduled to depart for two weeks of exciting visits and discoveries in Southern USSR. The itinerary should include Moscow, Bukhara, Samarkand, Tashkent, Tbilisi, Yalta and Leningrad.

Established over a thousand years ago, the Jewish communities to be explored in this tour will provide North American Jews with a new aspect of Soviet Jewry. This will be an opportunity to establish person-to-person links with Soviet Jewry, to encourage their efforts to protect Jewish heritage and to revive Jewish life in the USSR.

This tour includes areas which are excruciatingly hot in the summer but are pleasant to visit in December. The group will be accompanied by Professor Yakov M Rabkin, Department of History, University of Montreal. No travel is scheduled on the Sabbath.

The all-inclusive price of the tour is **$3449** per person, double-occupancy. For information and booking call Janice Snider at 1-800-387-1876 (toll free).

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PERISCIENCE FINNAIR

Despite random violence Israel's still safe to visit

By
ELAINE KAHN

I should have said, right off the bat, that, when people here tell you it is safe to visit Israel now, they're telling the truth. It may be one of the few bits of information we get here that is not skewed by some hidden agenda, but probably it's the most important bit, because it will get more of us over there.

Yes, there are places you should no longer go at all and other places it is advisable to go only with a group. But, during our month there, all this meant in practical terms was that the kids did not get to see Hezekiah's water tunnel. Believe me, we found enough else to do.

In fact, I had just spent a very relaxed hour on our roof patio thinking about how great it was to be in Israel and how peaceful everything was when I got the phone call that informed us of the bus tragedy, in which 16 people, two of them Canadians, ultimately died.

And even that, a terrible event which became a national trauma and which killed tourists just like us, did not make us feel unsafe. Random violence is random violence. I doubt the odds are higher there, even given the intifada.

The closest we came personally to violent attack was the day after that tragedy, a few hours before our first Shabbat.

In several cities every Friday afternoon for over a year now, groups of women dressed in black stand in silent vigil for an hour in a public place, holding cardboard hands that are marked "stop the occupation" in English, Hebrew and Arabic.

Every week, others come by, men and women, to stand in silent support — or to noisily protest (I know that sounds biased, but that is the way it actually works). A rabbi friend, who was a supporter, asked if we wanted to go with him that Friday, and we said yes.

What we did not know was that Meir Kahane had held his own rally in Jerusalem an hour earlier and had then sent his people over to attack the Women in Black (who range in age from their 20s to their 70s).

In Jerusalem, the Women in Black hold their vigil in Kikar Tzarfatit, just across from the Kings Hotel. Walking toward the site, we saw police on horseback chasing away boys in black frocks and black hats, giving us our first inkling that something had gone wrong. We arrived just as a policeman turned on a waterhose.

Our friend, already with the women, had been scratched by a right wing demonstrator. Sara and I began sneezing violently — and I realized that what I'd thought was a waterhose had actually been spraying tear gas. The women were dispersing, trying to get away from Kahane's people, who were calling them donkeys and whores and Nazis. Some of the older women were having trouble breathing.

I'm still not sure whether I think the women were sheerly brave or a little misguided in not suspending their vigil for that one day, because of the bus. But the answer I got from their leader, a fortyish woman who made aliyah about 20 years ago, is that, that day, their vigil was in mourning for the people in the bus, who were also victims of the occupation.

I know that fine point was lost on those who attacked the women and was not even a factor in the one small paragraph describing what the Jerusalem Post referred to as a riot.

It was very frightening, physically and emotionally.

That's where we found the danger was in Israel.

* * *

What I thought of often during our weeks there was how very different Israel was from the idealistic picture most of us keep in our heads — and I wondered why we seem to have this deep need to hang on to that picture, rather than see it the way it is.

In real life, Israel, much like my husband and children, is perfect because it is not.

I especially thrive in Jerusalem. I could look at her views forever and do not regret taking so many shots of places we have photographed before. The light changes, there is a bright red flower that was not there before, the sunset was not quite that same color.

I love the intensity, even while knowing I could not live with it permanently. And I'm fascinated by the variety in the Jews, given that I live in a country where so little is really known or understood about Jews that we are generalized into a lump. When I sat in Ben Yehuda Street cafes drinking iced coffee on hot afternoons, was it the drink refreshing me or the fun of looking at all the different kinds of people passing by?

And, although it was so rare, I was delighted by the times Israelis made me honestly feel I really am in an equal partnership with them.

As I wrote earlier, this trip was for our daughters. But having them there was for me.

I won't soon forget how good it was to have them there to hug as we exited from the Children's Memorial at Yad Vashem. I will always remember the awe I felt standing beside them on their first visit to the Kotel, me too conflicted by religious politics and upbringing to say anything, then slipping naturally and without prompting, eyes closed, into the Sh'ma.

Not to mention that, given how they jabbered away in Hebrew, I may have trouble ever complaining again about their day school fees.

I regret that, because I hate high heat, I didn't go with them to Masada — my husband had a great time. Although I did enjoy myself that day, exploring in Jerusalem some artists' studios I'd never seen before — Israeli crafts are a passion with us and account for most of the purchases we made.

Aside from buying the girls their bat mitzvah tallitot in Jaffa, watching then try on and choose was another experience I will ever forget — I'm not even ready for it to have happened, even if they did each grow an inch on that month-long diet of fresh warm pita, long walks and an excitement that made them almost glow.

What was most perfect were the people we spent time with. We are very fortunate to, by now, have friends and family of all ages, from left to right politically, from secular to Orthodox. No better education — no better way of feeling at home.

One of our friends, a secular rightwinger in his early 20s, thanked us profusely for coming to Israel at all. He said he understood why tourists were staying away. He said he couldn't blame them.

I gave him, sincerely and automatically, the standard answer: why should he thank me for spending a month in that troubled place, given that he lives there all the time?

It sounded too much like a slogan at the time and far too rose-colored, and it sounds that way now, but it's still the answer I'd give again.

I wish many good things for the new year. Because it is now, when we are all so serious and making so many pledges, that we most need to vow "next year in Jerusalem."

(Last of the Israel series).

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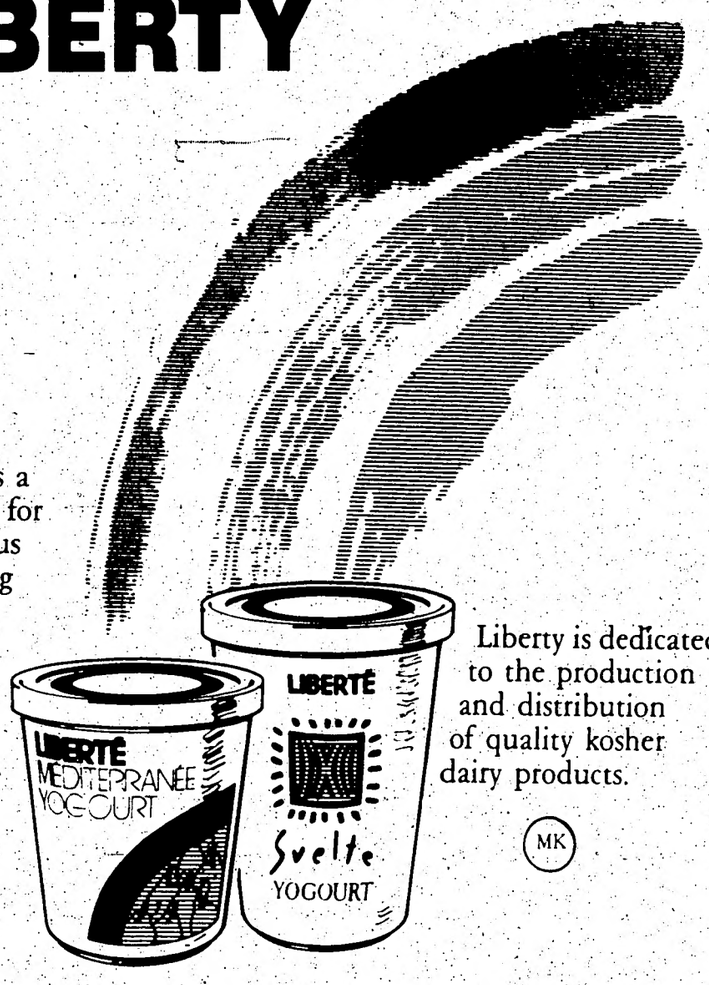

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2. On what holiday is it customary to serve a cooked fish-head with the meal?
3. What holiday is also known as *Yom Da-Din* ("Day of Judgement")?

Edmond Y. Lipsitz

ANSWERS:

1. Rosh Hashanah.
2. Rosh Hashanah.
3. Rosh Hashanah.

* * *

These questions and answers came from the book 6400 Questions About Judaism and the Jewish People by Edmond Y. Lipsitz, published by JESL Educational Products.

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L'SHONA TOVA

World-National

The ark, used in the Glace Bay shul from 1923 to 1948 and which has been donated to the Canadian Museum of Civilization in Ottawa. [Phil Simon photo]

Glace Bay Aron Kodesh part of heritage exhibit

By
PHIL FINE

GLACE BAY, N.S. — The Jewish community here may be small but it has made a big contribution to the perpetuation of Canada's Jewish heritage.

The community recently donated a hand-carved Aron Kodesh to the Coat of Many Colors exhibition at the Canadian Museum of Civilization in Ottawa.

The exhibition, which showcases 200 years of Jewish life in Canada, is expected to open in April, 1990 and then go on a cross-country tour.

The ark, carved in 1923 by a Montreal artisan, adorned the Sons of Israel synagogue in Glace Bay for 25 years. In 1948, when the shul was renovated and a new Aron Kodesh was built, the old ark was moved to the shul's social hall.

Although small (only 30 families), Glace Bay still boasts Shabbat (Friday night and Saturday) services as well as services on all the holidays. But the community has not had a rabbi since 1972, says Phil Simon, shul president from 1972 to 1989.

The shul itself, built in 1902, is Orthodox.

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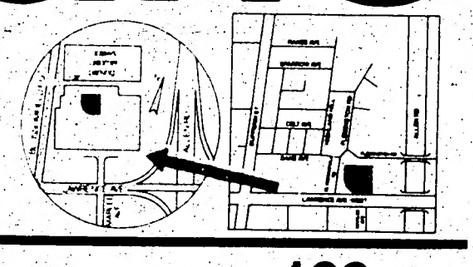

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Historic Hungarian synagogue restored to splendor

SZEGED, Hungary (JTA) —

Fifty years after the outbreak of the war that brought the Holocaust, the splendid Great Synagogue of Szeged has once again come to life.

In a moving and spiritually uplifting ceremony, the domed and turreted turn-of-the-century synagogue was rededicated after an extensive restoration job financed by a former Szeged Jew who is now an American citizen.

The donor, who insists on strict anonymity, was presented with a medal by the city for his efforts — but in a private ceremony totally barred to outsiders.

"This is a very important day for us," said a woman who traveled the 110 miles from Budapest for the ceremony, and whose young daughter formed part of the 40-member children's choir which sang for the occasion. "My daughter has never seen such a beautiful synagogue in Hungary," she said.

Seven busloads of people came from Budapest for the celebration, which was advertised in wall posters in Szeged itself, and well over 1,000 people in all attended, including the town's deputy mayor, government representatives from Budapest, Hungarian Jewish community leaders, officials from the American Joint Distribution Committee and the Israeli representative in Hungary, Shlomo Merom.

The Joint Distribution Committee administered the anonymous donor's contribution — estimated by sources at about $300,000 — and helped arrange restoration. "This will be a most memorable day for me and for everyone who was here," said JDC honorary Executive Vice President Ralph Goldman.

He stressed that the Szeged synagogue would be the first in the world which will remain as a synagogue but be maintained in perpetuity by the Hungarian government and the local city authorities. Under an agreement reached with the government, the temple will also be used for secular concerts and cultural events.

The synagogue of Szeged, Hungary, built in 1905.

Before the war, 5,000 Jews lived in Szeged, which is in southern Hungary on the Yugoslav border. Most of them were deported to Auschwitz, under the direction of Adolf Eichmann, and today only 300 Jews live here.

About half of those deported died in the Holocaust: their names are inscribed on the walls of the entry area of the synagogue.

The Szeged synagogue was built at the turn of the century by architect Lipot Baumhorn, under the inspiration of the city's Chief Rabbi, Immanuel Loew, the leading figure in Hungarian Jewry at the time. He served until the Holocaust.

Loew, an enthusiastic botanist, collaborated closely with Baumhorn and had the architect incorporate innumerable intricate floral and plant designs into the detail of the extraordinarily ornate decoration of the shul.

Baumhorn was the most successful synagogue designer of his time, designing 24 synagogues during his career — Szeged being his masterpiece.

The impact of the building is breathtaking. From the outside, it shoots up pale brick domes and tin-roofed turreted towers heavenward.

Inside, marble and stained glass and gold shimmer in a glorious conglomeration rivaling churches of the high Baroque.

Cream, blues, pinks and greens are the dominant colors, highlighted by gold fillings, together with beautiful chandeliers and brilliant stained glass windows.

An enormous dome, in an intricate design of bright blue glass and gold stars representing heaven, soars up above the centre of the hall, supported above the ceiling by 24 columns.

Restorations on the dome, the stained glass windows and the tin- work cupolas outside were among the major works carried out, along with clearing out what was once a weed-choked, overgrown yard surrounding the shul.

The main seating area is flanked by two side aises below the women's galleries. Facing the hall, behind the candelabra-flanked bimah, is a marvelouslly ornate interior facade, opulently framing the Ark and allowing the pipes of a magnificent organ to peep through. Much of the interior decor has a distinctly Moorish flavor.

The dedication ceremony, parts of which were televised nationally on state-run television, began with a solemn procession, with men carrying Torah scrolls to the sounds of the powerful organ.

It then featured participation by children's and a teenagers' and adults' choir from the Budapest Jewish community, who sang songs such as "Shalom Aleichem" and "Hatikvah."

There was an emotional performance by Cantor Joseph Malovany of New York's Fifth Avenue Synagogue, who sang a selection of liturgical and secular Jewish music, including "If I Forget Thee, O Jerusalem, Let My Right Hand Lose Its Cunning."

"Can you imagine," a member of the congregation was heard to marvel, "how long it has been since a cantor has been heard singing like this in this shul?"

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World-National

Three denominations dedicate community mikvah

By
PAUL LUNGEN

TORONTO —
Toronto's one and only mikvah serving the Conservative, Reform and Reconstructionist communities was dedicated recently at a brief ceremony involving rabbis from three streams of Judaism.

The Toronto Community Mikvah, which has been in operation since early June, is located in The Terrace Gardens Seniors Residence on Bathurst St., just south of Highway 401. It will be available for use by individuals from the Jewish community and by rabbis associated with the congregations which support it.

It has already been used for about 30-40 conversions, mostly for adoptive children, or for people who travelled to Hamilton for their own immersion in the mikvah there but who did not wish to take their young children that far.

The development of the mikvah was a joint effort of the Canadian Council of Liberal Congregations (Reform) and United Synagogue Ontario Region (Conservative).

This Toronto mikvah's opening and dedication marks the close of one chapter, and the opening of another.

The Sheppard Ave. mikvah has been closed for conversions since last year, and while Orthodox rabbis since then have had local alternatives, the non-Orthodox were forced to go outside Toronto. The non-Orthodox movements had been using the Sheppard Ave. facility for 20 years.

When negotiations to be allowed back into the mikvah proved fruitless, the non-Orthodox groups began a search for an alternative.

Led by Rabbi Daniel Komito Gottlieb, executive director of the Canadian Council of Liberal Congregations (Reform) and Lawrence Troster, rabbi of Shaareh Haim Synagogue and chairman of the Rabbinical Assembly, an unfinished mikvah in the seniors residence was leased and renovated at a cost of about $25,000, raised by the congregations which will use it.

The situation which led to the non-Orthodox rabbis being shut out of the Sheppard Ave. mikvah is "not exclusive to Toronto," Gottlieb told The CJN. "In many communities, (there is) increasing tension between Orthodox and liberal communities."

The exclusion from the Sheppard Ave. mikvah was an "attempt to frustrate our ability to do conversions...In this community, the liberal and Reform rabbis are committed to doing conversions strictly according to halacha (Jewish religious law and custom)," so we had to obtain access to other facilities, Gottlieb said.

One of the "positive" outcomes from the search for a mikvah was the opening of channels of communication between Conservative and Reform Jews and the strengthened desire to work together on common areas of interest, he added.

The timing of the dedication ceremonies was especially appropriate, Troster told the approximately 85 people attending the service. The time around Rosh Hashanah and Yom Kippur is considered a time of repentence, like a cleansing by water.

"The mikvah," he said, "is a symbol of renewal, rebirth and purification — important themes this time of year."

Rabbi Erwin Schild, who on behalf of Rabbi Charles Rosenzveig of Southfield, Michigan, presented the papers certifying the kashruth of the facility, described the mikvah as a "symbol of hope, not divisiveness, but of all-inclusiveness and true mutual respect and tolerance."

Brief statements were also made by Len Glazer, administrator of the Terrace Gardens, Herman Gottesman, president of United Synagogue, Ontario Region, Rabbi Deborah Brin, spiritual leader of the Darchei Noam Congregation and Jessie Caryll, outreach coordinator of the Canadian Council of Liberal Congregations.

Rabbi Wayne Allen of Beth Tikvah Synagogue was also acknowledged for his technical expertise in ensuring the mikvah would be kosher.

Cutting the ribbon at the mikvah dedication. [from left] Rabbi Daniel Gottlieb; Rabbi Lawrence Troster; Jessie Caryll, outreach coordinator Canadian Council of Liberal congregations; Herman Gottesman, president, United Synagogue Ontario Region; and Leonard Glazer, administrator of the Terrace Gardens. [Gil Kezwer photo]

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Organizations and People

First of 1989 Soloveitchik lectures held

Divine revelation called relevant in modern times

By
LEILA SPEISMAN

TORONTO —
The voice of G-d can be heard even in modern times, if one knows where to look for it, Rabbi Shubert Spero said recently at the first of the 1989 Soloveitchik lectures.

Spero, rabbi emeritus of Young Israel Synagogue of Cleveland, is now Irving Stone Professor of Jewish Philosophy at Bar Ilan University. He was addressing an audience of 200 at the Ulpanot Orot High School in Downsview.

Divine revelation, when G-d speaks formally to mankind, happened in different ways, Spero said. Before the giving of the Torah at Mt. Sinai, G-d's messages were individual, given to a particular person and dealing with his unique situation.

At Sinai, and afterwards when he spoke to Moses and to the prophets, the message was universal — for the Jewish people and for the world.

That is what the term chosen people means, said Spero. "The Jewish people were chosen to be the recipient of a universal message.

The dramatic communication at Sinai was necessary, he said, because people could not control the freedom of will they had been given at creation. They needed a specific set of rules, to be followed simply because they had been communicated to them by G-d.

But this special message, an integral part of Jewish history, was also a message for all mankind.

"We are the only people," he said, "whose unique history has universal ramifications."

Revelation did not stop after the prophets, said Spero. But we have to know where it is happening and what it means.

He urged the audience to see G-d in the wonders of nature. "I am flabbergasted by miniaturization: look at atoms and genes — how much information there is on the double helix (the form on which DNA, the substance which stores genetic information, is found).

The Torah, he said, confirms the sanctity of basic moral and ethical values. When great scholars, who have a special kind of wisdom, interpret and elaborate on those values, he said, there too is communication with G-d.

But most of all, Spero said, G-d speaks to us through history. This is not only in the historical fact that the Jews have somehow survived all through the centuries.

Even though we have done nothing to deserve it, G-d has given us back Israel. The year 1948, when the State was established, and the 1967 Six Day War, he asserted, represented G-d speaking to the Jewish people.

Some still are content to wait and dream of a perfect state, unwilling to accept that what is there now is actually the will of G-d, he said.

It is a genuine concern to know whether we are not being deceived, as Rabbi Akiva was when he thought Bar Kochba was the one who would redeem Israel, he said. "How can we tell," he asked rhetorically.

For the answer, Spero said, we go not to ordinary halachic authorities, but to tzofim, visionaries like Rabbi Kook, the first chief rabbi of Israel, and Rabbi Joseph Soloveitchik.

These chochamim, wise scholars, are blessed with a special kind of prophetic gift, he asserted, that enables them to hear and interpret G-d's voice.

This lecture series is the third in an annual series organized by Mizrachi of Toronto to honor world renowned Torah scholar Rabbi Joseph Soloveitchik.

Other lectures have been given by Rabbi Gedalia Schwartz, head of the Chicago Beth Din; Rabbi Joseph Grunblatt, from New York; and Rabbi Avishai David, rosh yeshiva of Yeshivat Or Chaim and Ulpanot Orot in Toronto.

The last lecture in the 1989 series will be given by Rabbi Hershel Schachter, rosh kollel (dean of graduate rabbinic studies) of Yeshiva University, at B'nai Torah Congregation on Sunday, Oct. 29, at 8 p.m.

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Organizations and People

What's New

By
MIRIAM HERMAN

Sunday, Oct. 1

SERVICES FOR HEARING IMPAIRED

Beth Tikvah Synagogue will host a High Holiday service for Jewish hearing impaired persons and their families on the second day of Rosh Hashanah, Sunday, Oct. 1, from 5:30-6:30 p.m.

The service will include shofar blowing, prayers, sermon and a light kiddush. It will be led by **Rabbi Wayne Allen**. The entire service will be sign-interpreted, coordinated by the Toronto Jewish Society for the Hearing Impaired (TJSHI) and the synagogue.

For more information, call TJSHI president **Martin Wayne** by dialing BRS, 1-800-267-6600 or home number 669-2525 or the synagogue at 221-3433.

Please note that the BRS number is in Ottawa but there is no charge. The operator asks for the deaf person's home number and the connection is made.

Monday, Oct. 2

JEWISH SUPPORT GROUP

The Jewish Support Group for Families of Gays and Lesbians continues to meet on a regular basis. These evenings have been helpful to everyone, be it a parent, sibling or gay or lesbian participant. The focus of the group will continue to be an opportunity to discuss common issues and concerns.

The next meeting is set for Monday, Oct. 2, in the library of Holy Blossom Temple, 1950 Bathurst St.

RSVP to **Sandy Wise** at 789-3291. Confidentiality will be respected.

Tuesday, Oct. 3

LA FRATERNITE LODGE BB

La Fraternite Lodge, B'nai Brith, will hold its monthly meeting on Tuesday, Oct. 3, at 8 p.m. at 15 Hove St.

The group will be talking about life on a base in Israel. Presentation and discussion will be in French.

For information, call **Frida** at 255-6086.

LUPUS SUPPORT GROUP

An Ontario Lupus Association Coping Support group meeting will be held on Tuesday, Oct. 3, at 7:30 p.m. at Women's College Hospital, Room 441, 75 Grenville St.

Wednesday, Oct. 4

HEALTH & SAFETY AWARENESS DAY

B'nai Brith Women's Council of Toronto Health and Safety Awareness Day takes place Wednesday, Oct. 4, at Yorkdale Shopping Plaza from 9:30 a.m. to 9:30 p.m.

Among participating organizations are: Lung Association, International Health Services, Kidney Foundation, Metro Police, Barbara Schlifer Commemorative Clinic, and the Multiple Sclerosis Society.

Information will be available and some exhibitors will be offering hands-on testing.

For further information, call 477-4533.

Thursday, Oct. 5

DAVID CROMBIE TO SPEAK

David Crombie, former Toronto mayor, MP, federal cabinet minister and currently commissioner of the Royal Commission on the Future of the Toronto Harbourfront, will be the guest speaker at the Thursday, Oct. 5, meeting of the Women's Canadian Club. The time is 2:30 p.m. at the Royal York Hotel Ballroom.

For information and guest tickets, call 923-2900.

THURSDAYS IN THORNHILL

The Ohr Somayach/JEP North Thursdays in Thornhill seminar series continues on Thursday, Oct. 5, with The Day of Atonement with **Rabbi Dovid Sapirman**

These informal seminars are held from 8:30-10 p.m. at Ohr Somayach/JEP North, 613 Clark Ave. W., Thornhill. The phone number is 886-5730.

And What Else Is New...

LET US ENTERTAIN YOU

National Council of Jewish Women, Toronto Section, education committee presents Let Us Entertain You, an upbeat musical evening series.

Mark these dates down — **Lenka Lichtenberg**, mezzo soprano/folk guitarist, on Wednesday, Oct. 11; the Canadian Opera Company Ensemble on Tuesday, Nov. 7; a presentation of Frailach in Swing by Big Shpiel on Wednesday, Dec. 13, and Kol Nafshim, six dynamic female cantors, on Thursday, April 19.

The programs take place at 7:30 p.m. at Council House, 4700 Bathurst St.

The cost for the entire series is $30 for members and seniors, $35 for non-members. Book early to avoid disappointment. Call 633-5100 for registration.

BEREAVEMENT SUPPORT GROUPS

Starting the first week in October, and running for seven consecutive weeks, the Benjamin Institute for Community Education and Referral is offering Bereavement Support Groups. These groups provide a supportive, caring environment in which families and individuals can be assisted to cope with grief.

Groups are available for young widows, widowers, adults who have lost a parent, and children. Each group is led by a mental health professional experienced in counselling bereaved families.

Registration is limited. For more information, call **Michelle Goodman** at 881-9072.

MID-LIFE SEPARATION & DIVORCE

Finding oneself alone after many years of marriage can be devastating. Jewish Family & Child Service is offering the opportunity to discuss with others in similar situations the following topics — coping with change, finding one's own identity, starting a new social life, feeling more secure financially, letting go of the past.

Six sessions start Wednesday, Oct. 4, from 7:30-9 p.m. at the Lipa Green Building, 6th floor, 4600 Bathurst St. The fee is $40 per person (scholarships available).

For information and registration, call **Freda** at 638-7800, ext. 211.

CANADIAN YOUNG JUDEA

Canadian Young Judea will be meeting at its annual National Camp Council Conference on Sunday, Oct. 29.

Last year's conference was addressed by **Benjamin Abileah**, Israeli consul of Toronto; **Celia Goldberg**, national Hadassah-WIZO liason for Canadian Young Judea, and **Max Schecter**, vice-president, Canadian Zionist Federation. Participating were Judeans, camp directors, program directors and camp committee members from across Canada, who helped pass on the tradition to today's leaders.

Former Canadian Young Judeans and other youth leaders are more than welcome to join in and participate in discussions about Israel, camping and ongoing actiivities for Jewish youth in Canada.

For further information, contact **Helen Glazer** at the Canadian Young Judea national office at 781-5156.

KOFFLER SCHOOL OF VISUAL ART

The Koffler Gallery School of Visual Art has announced additions to the curriculum and teaching staff for the 1989-90 school year.

The school is offering three new classes — Design 1, an additional evening class; Clay Sculpture, focusing on bas-relief and advanced sculpture forms, and Stone Sculpture B, an advanced course combining stone carving with mixed media techniques.

In addition, four new instructors have been added — **Carolyn Jongeward**, Design 1 (day and evening) and Design 3; **Barry Coombs**, Drawing 1; **Megan Williams**, Painting and Painting & Drawing, and **Lila Lewis Irving**, Watercolor (advanced).

For more information on these and the other courses or a free brochure, call **Rose Brinder**, at 636-1880, ext. 279.

METRO MEALS ON WHEELS WEEK

The week of Oct. 2-6 has been proclaimed as Metro Toronto's Meals on Wheels Week.

The main focus during this week is public awareness of the program and a recognition of the service provided by the hundreds of volunteers in the Metro Toronto community.

These people give freely of their time and of themselves to assist the frail elderly, disabled and convalescent in the area. Without their caring and sharing with others, Meals on Wheels would cease to function as it does now — much more than a meal delivery service but as a friend dropping by, offering a smile, conversation and security check. Quite often the volunteers are the only persons the clients will see all day.

Meals on Wheels' other programs, such as Telephone Reassurance and Diners' Clubs, also rely heavily on volunteers.

VENDORS WANTED

Adath Sholom Synagogue Sisterhood, 864 Sheppard Ave. W., is looking for vendors for its fall craft and boutique sale taking place Sunday, Nov. 12, from 10 a.m. to 4 p.m.

If you are interested, call 635-0131 days or **Beryl** at 881-7902 or **Bunnie** at 633-9691

HANNAH SANDBERG EXHIBIT

Internationally noted artist **Hannah Sandberg** is exhibiting her paintings at Cedarbrae District Library through Oct. 20.

Born and educated in Israel, Sandberg lived in England and the U.S. before coming to Canada in 1970. A former artist-in-residence at York University, her major works include her interpretive expressions, through painting, of biblical themes. In this exhibit the focus is on the Book of Micah, Psalms and selected morning blessings.

The library is located at 545 Markham Rd. (south of Lawrence Ave. E.). For further information, phone 431-2222.

FOR PARENTS & PRE-SCHOOLERS

The North York Board of Education is offering programs to parents and their pre-schoolers to help them learn more about child development, child management and meeting with other parents.

Programs include — Enjoying Your Infant (for children up to 12 months); Enjoying Your Toddler (for children 1-2 years) and Drop in Centres (for children 1-4 years).

Brochures and further information may be obtained by calling Continuing Education at 229-5507.

AT THE KOFFLER GALLERY

On view at the Koffler Gallery through Oct. 18, is Moments, a travelling exhibition by the Art Gallery of Hamilton featuring a 9-piece mixed media sculptural installation by Toronto artist **Ian Lazarus**, an instructor at the Koffler School of Visual Art.

Also through Oct. 18, the Koffler Gallery Logia Space is exhibiting Photographs of Arizona and the American South-West by Canadian photographer **Norman Cowan**, with a selection of paintings interpreting the photographs by his wife **Bertha Cowan**.

The Koffler Gallery is located at the Jewish Community Centre, 4588 Bathurst St.

LIBRARY OPEN TO 9 P.M.

The Metropolitan Toronto Reference Library, 789 Yonge St., has switched to its extended regular hours of service and is open Monday through Thursday until 9 p.m. Weekend closing times remain unchanged (6 p.m. Fridays and 5 p.m. Saturdays). After Thanksgiving, the library will be open Sundays.

The Municipal Reference Library at Toronto City Hall has reverted to its regular hours of service. It is open Monday to Friday from 8:30 a.m. to 8:30 p.m. (closed weekends).

JSF CALENDAR

Events planned for this week by Jewish Student Federation of York University include —

To help make your High Holidays more meaningful, take stock of your year's investments at a Yom Kippur discussion slated for Tuesday, Oct. 3, from 11:30 a.m. to 12:30 p.m. in the JSF portable. There is no charge.

Graduate and mature students are invited to a wine and cheese party on Wednesday, Oct. 4 from 5-7 p.m. in the Graduate Residence, Atkinson, 22 Moon Rd. Admission is free.

For more information, call 736-5178.

FITNESS INSTRUCTORS NEEDED

You can help keep North York fit, have a whole bunch of fun and earn $13-$18 an hour while doing it. Too good to be true? Not while

[Cont'd. on page 25]

KUPAT HOLIM

Receiving a plaque from Joe Krystal, Kupat Holim chairman of Toronto Farband, is Helen Alter who inscribed the name of her late husband Getzel on the Wall of Life at the Neonatal Wing of the Soroka Hospital in Beersheva. The name of Getzel Ben Sandor Alter is now affixed to the wall of the Borochov Centre and as the wing is completed by the end of this year, his name will join the many others on the Wall of Life in the hospital's Harold and Lynda Livergant Neonatal Wing.

ANNE FRANK EXHIBIT

The volunteer committee organizing the Anne Frank in the World exhibit, scheduled Nov. 2-30 at Ontario Place, met recently at a volunteer orientation evening to map strategy. From left are Bina Feldman, chairman of volunteer recruitment and training; Mary Jo Leddy, a Sister of Sion and guest speaker, and Judy Gwartz, chairman of the exhibit. The exhibit, to encompass some 800 photographs, documents, excerpts from Anne Frank's famed diary and a model of the secret attic in which the Franks hid for two years, will help launch Holocaust Education Week in Toronto. To mark the exhibit, the City of Toronto will designate Nov. 2 as "Anne Frank Day." For details on group tours and hours, call 635-2883. [Graphic Artists photo].

Organizations and People

What's New

[Cont'd. from page 24]

North York's parks and recreation department is seeking qualified instructors for its adult and seniors' low-impact classes.

Instructors should be graduates of the Fitness Ontario Leadership Program (FOLP) and know CPR. A post-secondary education in fitness leadership or a related program is an asset.

Positions begin immediately and will require 1-3 evenings per week. Those interested should contact **Jack DeSimone** or **Natalie Secretan** at 224-6260.

THE EMERALD BALL

The Emerald Ball, sponsored by Ontario Friends of Schizophrenics, will take place Thursday, Oct. 12, at the Arcadian Court, Simpsons Tower, Bay and Queen, with the Lieutenant Governor of Ontario **Lincoln Alexander** in attendance.

The ball will celebrate the organization's 10th anniversary. It will begin with a reception at 6:30 p.m. and dinner at 7:30. A short charity auction culminating with the auction of an emerald will be followed by dancing.

For further information, call 926-1974.

BAYCREST VOLUNTEERS

Here's a list of volunteer opportunities offered at Baycrest Centre, 3560 Bathurst St. —

The Women's Auxiliary Cafe is looking for volunteers to assist in meal preparation and service. If you can spare at least four hours one day a week, morning, afternoon or evening, this could be for you!

Do you have skills in weaving, knitting or using a sewing machine? If so, Baycrest's arts and crafts department needs your help!

The Palliative Care Unit needs volunteers. Are you interested in being a member of the team for this rewarding new program? A comprehensive 8-week training course is provided beginning Oct. 26.

If you are interested in any of these volunteer positions, contact the volunteer department at 785-2850.

CAREGIVER SUPPORT GROUP

A Caregiver Support Group, sponsored by North York General Hospital Seniors' Health Centre, will offer information and support for caregivers struggling with increased dependency needs of older family members. The sessions will focus on the impact of aging and disability on the caregivers family.

Participants will learn to understand and manage behaviour, reduce caregiver distress, increase safety and independence in the home, and locate community services.

The sessions will run on Tuesday evenings from 7-8:30, Oct. 17-Nov. 28 at Seniors' Health Centre of North York General Hospital, 2 Buchan Ct., Willowdale. The cost is $10 per family.

To register, call **Carol Eisenberg** at 495-1481.

DES ACTION: TORONTO

DES Action: Toronto is a non-profit health organization actively involved in a program of outreach and education to sensitize both health care professionals and the public to the effects of the drug DES (diethylstilbestrol).

DES was administered to pregnant women from 1941 to 1971 because it was thought to prevent miscarriages.

If you would like to know more about DES and its effects, contact DES Action: Toronto at 968-2844.

for seniors

Seniors in North York can order take-out kosher meals from the **Wagman Centre**, 55 Ameer Ave. For only $5.75 daily (except Friday when dinner is $7.75), you can have a home-cooked meal of soup or juice, salad, choice of entree, potato and vegetable, choice of bread, dessert. Meals can be prepared salt free, bland, diabetic or regular. To order your meal, go to the Wagman Centre and purchase your take-out ticket and bring it to the Food Services office. Meal tickets must be purchased one day in advance. If you have any questions, contact **Sharon Bizouati** at 785-2430.

Bloor Y Good Age Club, 750 Spadina Ave., programs for the coming week include — Monday, Oct. 2, knitting at 10 a.m., bridge at 1 p.m.; Tuesday, Oct. 3, fitness at 12:30 p.m., current events discussion at 2 p.m.; Wednesday, Oct. 4, singing at 10 a.m., drama at 1 p.m.; Thursday, Oct. 5, fitness at 12:30 p.m., **Debbie Cowitz** of Jewish Dateline speaks on Love After 65 at 2 p.m. Refreshments follow. For information, call **Beverly Brock** at 924-6211...Also, Bloor Seniors will attend a performance of the National Ballet of Canada's Giselle on Friday, Nov. 24. Tickets are $12 and may be purchased by calling 924-6211.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave., is having line dancing on Wednesday, Oct. 4, from 10 a.m. to noon in the Brotherhood Hall, given by professional dance choreographer **Ken Fennel**. This is free to members...The deadline for total balance payments and registration for the trip to Israel is Sept. 28...Ongoing programs will continue after the High Holidays. For information on all activities, call **Lena** at 785-5773 or **Ruth** at 224-5923...Remember the Golden Book to mark special occasions. Donations go to Lanaido Hospital and Orphanage in Israel. Call **Dorothy Bloomfield** at 787-1526.

LZA Seniors Cultural Club meets every Tuesday morning at 10 at the Borochov Centre, 272 Codsell Ave. There are interesting discussions with qualified leaders... **Abraham Leibovitz** has been appointed chairman of the Shuffleboard Club. It meets every Tuesday and Thursday at 8 p.m...The choir is now being organized and all intrerested members are asked to call 633-8579...Tour chairman **Harry Weinstock** announces that all trips to Miami are completely sold out. Reservations are being taken for the waiting list only.

Aviva Branch, National Council of Jewish Women invites young seniors interested in joining an active group to call **Dolly** at 962-8336. An interesting speaker is scheduled for Tuesday, Oct. 3, at 1 p.m. at the Council House, 4700 Bathurst St.

Upper Canada Friendship Club, 4266 Bathurst St., reports that members had a wonderful evening on Aug. 31, watching the dancers The Silver Slippers, along with **Bert Levy**, the Kosher Scot, and **Ronny Rosenberg** at the piano. On Thursday, Sept. 7, the Shalom Choir from the Wagman Centre performed, singing in four languages under the direction of **Ella Krylov**. Both entertainment evenings were arranged by **Ann Soren** and **Dora Posluns**.

Club Chaverim of the JCC North-East Valley, meets every Monday from noon to 4 p.m. at the Valley, 7015 Leslie St, for cards, bingo and socializing. For information, call **Luni** at 889-0813.

Senior Sinais Golden Book is ongoing. Your donations for special occasions go to Kibbutz Yahal in Israel. Place your order with **Frances Malkin** at 226-3252 or **Ida Himmelstein** at 630-3862, between 7 and 9 p.m.

Sunshine Seniors 55 Plus invites you to join the group on Wednesday, Oct. 25, at 10 a.m. for an entertaining day at Stage West Dinner Theatre. The tour includes transportation, all-you-can-eat buffet and a live comedy. Cost is $34, all inclusive. For information, call 730-0503.

Canadian Israeli Club Aluma, for Israelis and Hebrew speaking persons 55 and over, meets every Wednesday evening from 7:30-9:30 at the Wagman Centre, 55 Ameer Ave. For information, contact **Avraham Leibovich** at 633-2630 or **Abner Meir** at 667-0808 or **Shelley Dunkelman** at 789-5131, ext. 2273.

Earl Bales Seniors Club ongoing activities include shuffleboard, Tai Chi, bridge, ballroom and line dancing, art class, bingo, fitness, rummycube, ping pong, walk in the park on Monday mornings, dances on Saturday evenings. For information, call 636-7856.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

La'Briyut Wellness Centre health lecture series presents Let's Talk About Medication with pharmacist **Jack Holzman** on Thursday, Oct. 5, at 1.30 p.m. Admission is free and everyone is welcome. La'Briyut Wellness Centre is a health service provided to the community by the Bernard Betel Centre for Creative Living.

A High Holiday concert with singer **Jenny Eisenstein** is set for Wednesday, Oct. 4, at 1:30 p.m. The charge is $1.50 members, $2 non-members. Tickets are available at the information desk.

The centre will be closed Oct. 1 for Rosh Hashanah and Oct. 8 for Kol Nidre.

at the jcc

The Jewish Community North-East Valley Singles Network Meet and Greet Group is getting together on Thursday, Sept. 28, at 7015 Leslie St. at 8 p.m. Join the group for coffee, games and more. Admission is $3. For more information, call **Luni** at 889-0813.

Singles Network goes 5-pin bowling every Monday evening from 7-9 p.m. at Newtonbrook Plaza on Yonge St. The cost is $6 per session. For more information, call Luni at above number.

Singles Network is having a Break the Fast meal on Monday, Oct. 9, at 8:30 p.m., for singles and single parents with kids. For reservations, call Luni.

Call the JCC Singles Hotline at 889-5101 for 24-hour taped information of events at the JCC and around the city.

BETH SHOLOM SISTERHOOD

At the Beth Sholom Sisterhood opening luncheon are (from left) Sylvia Shawn, Israel Bonds Women's Division chairman; Sandra Parl, Sisterhood first vice-president; Lou Mason, guest comedian; Toby Saltzman, Sisterhood president, and Jean Beranbaum, Sisterhood Israel Bond chairman.

POMOCNIK HONORED

The Zaglembier Society honored Alter Pomocnik at a brunch at the Borochov Centre recently. From left are Ben Eisenstein, Israel Bond co-chairman; Sam Pasternack, guest speaker; Mr. and Mrs. Alter Pomocnik, and Joe Kichler, Israel Bond co-chairman.

About People

ISADORE SHARP HONORED

The World Rehabilitation Fund bestowed its Distinguished Service Award in International Rehabilitation upon **Isadore Sharp**, chairman and president of Four Seasons Hotels Inc., at its annual dinner Sept. 25 at The Pierre in New York City.

Sharp, along with the government of the Dominican Republic and the World Health Organization, was honored for his contributions in helping disabled people. To date, through his efforts, over $30 million for cancer research has been raised through the worldwide Terry Fox Runs and those held annually at all 22 Four Seasons hotels.

Founded in 1955, the World Rehabilitation Fund has assisted 153 countries with programs for the rehabilitation of disabled people. Past recipient's of the organization's award include **Robert Young** and **Bob Hope.**

CLINICAL NEUROPSYCHOLOGIST

For the second consecutive year, world-renowned clinical neuropsychologist **Edith**

[Cont'd. on page 26]

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Organizations and People

About People

[Cont'd. from page 25]

Edith Kaplan

Kaplan will be contributing her expertise to Baycrest Centre.

An associate professor of psychiatry at Boston University School of Medicine, affiliate professor of psychology at Clark University and co-founder and president of Boston Neuropsychological Foundation, Dr. Kaplan will spend a total of two months at Baycrest.

Her activities will include lectures on neuropsychological assessment, the introduction to staff of new tests and participation in working rounds in behavioural neurology, neuropsychology and speech pathology. As well, she will be available for consultation to other departments and programs within Baycrest Centre.

HONORARY DOCTORATE

A Hebrew University of Jerusalem professor has become the first Israeli to receive an honorary doctorate from Complutense University in Madrid, Spain's primary institution of higher learning.

The honor was given recently to Hebrew University professor **Haim Beinart**, Bernard Cherrick professor of the history of the Jewish people, at a colorful ceremony held in accordance with the rites and costumes of Spain's medieval period.

Among those present was Israel's ambassador to Spain, **Prof. Shlomo Ben-Ami**.

Beinart received the honorary degree in recognition of his scholarly research on the history of Spanish Jewry. Three years ago, he was the first winner of the Three-Cultures Prize (Judaism, Christianity and Islam) of the city of Cordoba.

singles events

Singles Events is an advertising feature of the Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Karen at 422-2528.*

JCC Valley Singles Network, 7015 Leslie St. is having a **Break the Fast Meal** on Monday, October 9th at 8:30p.m. Open to singles and single parents with kids. Reservations and payments must be in by Thursday, October 5. Cost is $10 adults, $8/ child. For reservations and information, call Luni at 889-0813.

At last, the party you have been waiting for. **L.A. invites you** to **P.M. Toronto**, 50 Peter Street (by the dome) **Thursday, September 28**, 8:00p.m. Door prizes. Ari Huber 223-8145. Lew Pliamm 223-2225.

Metro Toronto Singles Presents: Night of a Thousand Stars at **Berlin**, 2335 Yonge Street, (North of Eglinton), Wednesday October 4th, 8:00pm. Featuring a **Singing Machine Contest**. Prize for the best or most creative singer from the audience. $9.00. 222-7111.

HERITAGE PLAYERS

The recent presentation of Rocking Over the Ocean by the Heritage Players of the Wagman Centre, had audiences laughing and clapping non-stop. This British-Yiddish parody of Gilbert and Sullivan songs was delivered by a 25-member cast of retired and semi-retired men and women. The Heritage Players is an English, Yiddish and Hebrew drama group under the direction of Nathan Garnick. New members are always welcome. Anyone interested in joining the Heritage Players or booking the group for a special event can call Nathan Garnick at 651-1131 or the Wagman Centre at 789-5131, ext. 2267.

Chaviva Hosek opens Hadassah-WIZO Month

By
MOURA WOLPERT

HAMILTON —

With a thoughtful discourse on volunteerism by MPP Chaviva Hosek, Hamilton Hadassah-WIZO officially celebrated the opening of Hadassah-WIZO Month and the start of a new season.

Soft-spoken and smiling, her delivery warm and intimate, Hosek captivated her audience at Beth Jacob Synagogue here as she went through the reasons why "volunteerism is an integral part of our Jewish tradition."

One reason, she said, "is that we've been told and taught that the most important thing in our Judaism is our relationship between ourselves and other people . . ."

Another is that tradition tells us "that the role of human beings on earth is to fix the world . . . and one of the things volunteers do is to try to fix the world . . ."

And yet another reason why volunteerism is central to Jewish tradition "is the way our language talks about it."

There is no Hebrew word for charity, Hosek pointed out. Instead, we use the word *tzedaka*, justice, "and what we do in our charitable work . . . is part of justice, something that will make the world a better place.

"Our Jewish tradition," she continued, "gives us an extremely firm footing to do this sort of thing."

Hosek told her audience that the volunteer sector today has become very much part of the economy in Canada in Israel. "The very texture of life is affected" by the work done by the women of Hadassah-WIZO.

A moving moment in the program was the presentation of a small sculpture to Rena Freeman in recognition of her donation to Project Enrichment.

Chaviva Hosek

Her contribution was made in memory of her son, Jake, to whose care Freeman, a Polish-born survivor, devoted herself for many years following injuries he suffered in two accidents. Lorraine Cohen, Hamilton council president, said that Freeman had designated her contribution towards research by Dr. Reuven Feuerstein at the Hadassah-WIZO Research Institute in Jerusalem.

The evening's proceedings opened with Hamilton Mayor Robert Morrow reading the official proclamation before handing it over to council president, Lorraine Cohen.

Another special guest was John Addison, mayor of Dundas, the town recently twinned with the Israeli city of Afula.

A delegation from Dundas is now touring Israel and will represent town council at the official twinning ceremony in Afula, Addison said.

(Disappointed at not being able to lead the delegation himself, Addison told The CJN later that he "definitely" intends to go to Israel next summer with his wife and two sons.)

In a special tribute to past council presidents, Cohen reviewed highlights of their terms in office over the past several decades.

There has been a Hadassah-WIZO organization in Hamilton almost ever since the organization's founding in Canada in 1917. With 10 chapters today and 600 members, "we've come a long way and accomplished much over the decades," said Cohen.

Past president and Ontario region membership co-chairman, Ilona Feldman, urged guests to find their place in the organization and told them: "We cannot afford to sit back and do nothing in a world in which anti-Semitism is once again on the rise, and the State of Israel is still threatened after 41 years of existence."

Others taking part in the program were Sheila Levitt, vice-president, and co-convenors Lila Strub and Susan Walman. Also at the head table was national recording secretary, Roz Mendelsohn, of Toronto.

DOCTORS HOSPITAL

Recently Doctors Hospital Building Fund received a boost when super volunteer Shirley Grotell and her son David Grotell, a family physician and close friend of Doctors Hospital, presented a check for $1,500 to hosptal president and CEO Brian McFarlane. To date, the Building Fund Campaign has achieved 70% of its $10 million private sector goal. The total redevelopment cost is $100 million. The redevelopment project is well underway and when completed, Ontario's first Multicultural Community Health Campus will occupy the hospital's present site. From left are Dr. Norman Green, chief of medical staff of Doctors Hospital; Brian McFarlane, Shirley Grotell and Dr. David Grotell.

TERRY FOX RUN

About 70 participants at the North JCC's recent Terry Fox Run-- including (From left) Danny Herman, Beverlee London, Hanna Merker and Sandy Silver raised a total of $3,000 for cancer research. [Ed Dunbar photo]

Organizations and People

Shirley Hanick, chairman of Holy Blossom Temple's Soviet Jewry committee, and Rabbi John Moscowitz stand beside a sign on the lawn of the synagogue.

Synagogues using different signs

New approach to Refuseniks

By
BEN ROSE

TORONTO —
Many people in Toronto believe that the problem of refuseniks in Russia has been solved because of glasnost but this is far from the truth, said Shirley Hanick, chairman of the Soviet Jewry committee at Holy Blossom Temple.

There are still 2,700 long-term refuseniks waiting to leave Russia, she said.

In order to bring the issue to its members and to the Jewish community, Holy Blossom Temple has decided to install three large new signs on its lawns. They feature a new logo showing people in a broken circle with an adult and child reaching out to join the circle and being welcomed into it. The signs read: GLASNOST? FOR TOO MANY SOVIET JEWS FREEDOM IS STILL A DREAM.

A similar sign is also posted at Adath Sholom Synagogue on Sheppard Avenue.

Temple members have responded generously to an appeal for furniture and clothing for Soviet emigres in Toronto, Hanick said. The appeal has been so successful that efforts are being made to make it a city-wide synagogue drive, she said.

Help available includes a Russian immigration volunteer who drives his van to Montreal to pick up Toronto-bound families who cannot afford to make the trip, she said.

A serious problem for Russian Jews who visit Canada is that they are allowed only 200 rubles each to spend outside Russia. Hanick considers this a violation of their human rights. The 200 rubles must also cover any transportation costs from the end of their flight to their actual destination.

Ottawa JNF campaign on track

OTTAWA —
The Jewish National Fund Ottawa Negev Dinner campaign, even before its official kick-off, was almost halfway to reaching its goal, said the executive director of JNF's Eastern Region.

Meyer Krentzman, greeting over 100 guests who assembled at the National Museum of Natural Science, said "Ottawa has gained the reputation of being the most giving city in Canada. It's no wonder that we're well on the way to reaching this year's goal."

JNF Ottawa chairman, Bob Gencher, introduced honoree Norman Lesh as a man whose achievements in business and various service organizations demonstrate devotion to Ottawa's Jewish and secular communities.

That sentiment was shared by his brother-in-law and campaign chairman, Arnie Kimmel, who also addressed supporters. Kimmel has set a goal of 100,000 trees, to be planted in a newly-designated forest in Israel which will bear Lesh's name. By the start of the kick-off, 32,000 trees had already been sold.

Members of the campaign team were also introduced, including deputy chairman David Shore; dinner chairman Daniel Kimmel; dinner arrangements chairman Muriel Levine; Corporate Tribute chairman William Kipp; Subscriptions chairman Ronald Levitan; and advertising chairman David Freeman.

The dinner will be held Nov. 7

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Organizations and People

sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Rosh Hashanah 5750

In behalf of my dear wife Susan and myself, we wish all our readers a Chasimah V'Chasimah Tovah! May we all enjoy good health, Jewish nachas from our children, prosperity, and peace for Israel and the world, amen!

Another Rosh Hashanah is upon us! Another year! When a plane descends for a landing, then the ground below speeds by ever faster and faster. The slow flight seen from high, youthful vantage is just an illusion. We are rushing through life! For what *tachlis* (purpose)? Why are we here?

Rabbi Gottesman

Only one purpose — to serve the Almighty and fulfill his Commandments. But we are foolish, and we forget.

* * *

To be a Jew is to be on fire for God.

The first Lubavitcher Rebbe, the Baal Ha'Taniah, once disappeared on the night of Rosh Hashanah, and his disciples went searching for him. They found him in the middle of a forest, his soul aflame, banging with a piece of wood from the reader's stand (shtender) against a tree and shouting: *"Vi'yaidah kol pa'ul!* May every creature know that you have made it!" (Yainah Shel Torah)

To be a Jew is to be full of joy.

In the prayers we recite: "And so the righteous *yiru vi'yismachu* (will fear thee) and rejoice!" How can you fear and rejoice at the same time? If I know that I have a trial coming up, if I know that I have to have a major operation, and I was apprehensive . . . Will I be acquitted? Will I cross the operating table alive? I look at the calendar and count the days, hours, until the trial, until the operation. I am distracted, I am frightened. Is there room for joy?

Never alone

But not *yirat Hashem*, **the fear of the Almighty. It is not a fear of punishment or anger, but an agoraphobia for the vastness and greatness and unendingness of the Creator. So vast, so eternal, so powerful, so Omniscient, and puny me has a portion in Him? Little me, foolish and unlearned and sinful and one of billions of creations — and He has an interest in me and you? He cares about me?**

I am afraid, I am frightened, and I am faint with joy.

We never need fear anyone. We are never alone.

* * *

To be a Jew is never to give up.

It is a custom to dip an apple or a slice of challah in honey for a sweet year. It is also a custom to eat honeyed carrots, for carrots are called *meheren* in Yiddish, which mean to multiply, and we pray: *"Yirbu zchuyosaynu!* May our merits increase!"

But isn't that an empty prayer? Our merits are our merits? We have earned over the past years whatever good deeds we have earned, done what we have done. How can we get bonuses on our deeds?

But — explains the Torat Chaim — we have a principle in Judaism; *"ha-oseh Teshuvah mayahavah,"* if a Jew repents not out of fear of punishment, but for love of the Almighty, then the sins turn into merits. We change the color of our transgressions from red to white, from demerits to merits. So we pray that our *teshuvah*, our sincere penitence, should have an affect on our past.

No Jew is too old. It is never too late. Every Jew is a child before God. What is the difference six years or 60 years? How much wiser are we at 80 more than eight? We are all children groping to find a way and now is the time, even today, even as we read this article to weigh the choices and say: "I will live as a Jew should!"

Please remember the poor of Jerusalem by donating to the Monthly Fund, c/o Rabbi Meir Gottesman, 3173a Bathurst Street, Toronto M6A 2B1. It is a great mitzvah, every penny goes to the poor, and a tax-receipt is issued. Shabbat Shalom.

Needed to develop Israel's future leaders

Intellectual elite a priority: Many

By
PHIL FINE

TORONTO —

Israel must put more effort into finding and developing an intellectual elite, Tel Aviv University President Moshe Many told a TAU investiture ceremony here recently.

Speaking at the University of Toronto, Many said it will only be from such an elite that Israel will gain the leaders to enable it to reach the highest standards of endeavour of which it is capable.

"The quality of a country's leadership is crucial to inspiring and molding the national will," he said, adding that Israel desperately needs a new impetus to enable it to overcome its "present malaise."

To nurture the next generation of leaders, Many suggested instituting a plan to identify and give special attention to gifted children through their primary, secondary and university years.

TAU, he said, was already helping in this regard through its special program for talented college students.

The investiture ceremony, held in Hart House, saw six Torontonians — David Anisman, Murray Cornblum, David Geist, Albert Latner, Rabbi David Monson and Marvin Starr — invested as companions of the order of Tel Aviv University for their work on behalf of TAU.

In calling for a program, Many dismissed notions he wanted a hoary caste of rank and privilege.

"I am not referring to an elite that exists to serve the interests of its hereditary members," he explained, addding that what he advocated was meritocracy, not aristocracy.

The elite, he continued, would consist of those who would command respect because of both their intellectual integrity and their own exacting standards.

Earlier, Many suggested Israel would probably fail if it, like the state in 1948, were suddenly faced with the necessity of taking in thousands of newcomers.

"Could we absorb and integrate 8 million immigrants? Or even 1 million?" he asked.

The answer, he replied, was most likely no, given what he said was the absence in Israel of both psychic and human resources.

"We desperately lack the national impetus to aspire to the highest standards in all our undertakings," he said, adding that only leaders of high caliber could shape the national will.

In closing, he thanked the university's supporters and praised the six honorees for showing awareness of TAU's "educational imperatives."

Earlier, emcee Louise Cornblum paid tribute to the honorees.

Anisman, she told the audience, had been personally responsible for guaranteeing the existing and future note commitments of $15 million worth of Israel bonds purchased by Beth Emeth Bais Yehuda Synagogue.

Cornblum, she said, had not only succeeded in convincing both Israel Bonds and Canadian banks to allow individuals to buy a million dollar bond notes but was actually the first person in the world to do so.

Geist, she said, had helped establish a children's home in Dimonah while Latner had not only helped create The Canadian Friends of Tel-Aviv University but had nurtured and supported the organization as well.

Cornblum also singled out Monson and Starr. Monson, she said, had given selflessly of his time to a variety of Jewish organizations. Starr had helped in fundraising for Baycrest, the Toronto General Hospital and the Variety Club of Ontario.

TAU honorees. (From left) Albert Latner, David Geist, David Anisman, Murray Cornblum, Marvin Starr. Absent: Rabbi David Monson. [Marie Crete photo]

Earlier, MPP Ron Kanter, representing the Ontario Ministry of Colleges and Universities, told the honorees they were living examples of how people could shape the future.

Israel consul-general Benjamin Abileah told the audience that by sharing knowledge with the rest of the world, Israel could truly be a light unto nations.

Also joining Many on the dais were Prof. Joan Foley, vice president (academic) and provost, University of Toronto; Monte Kwinter, Ontario minister of industry, trade and technology.

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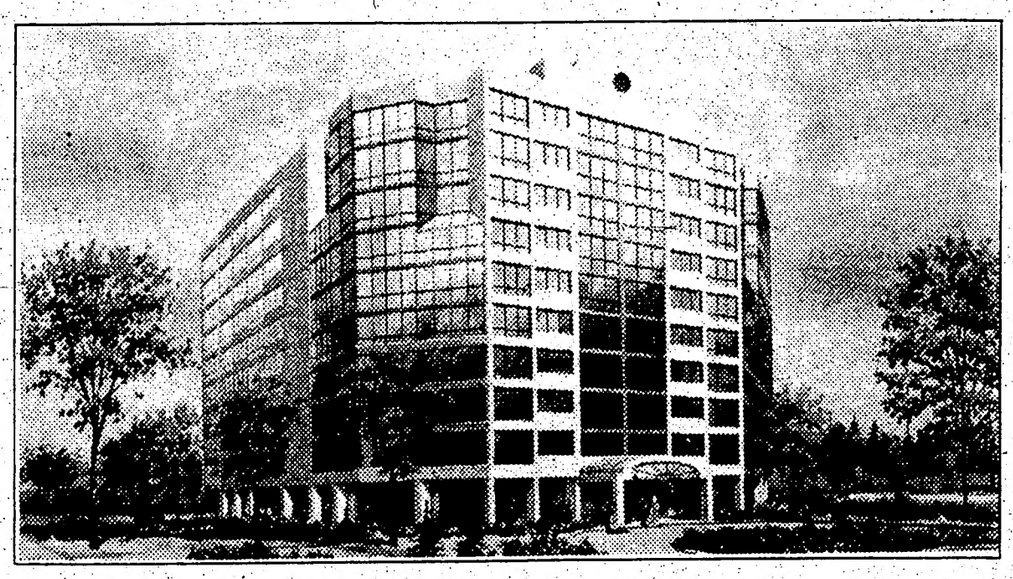

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Organizations and People

Russian newcomer has dream of having bris milah fulfilled

By
PHIL FINE

Asher Smorodinov

Rabbi Yoseph Zaltzman

TORONTO —
Asher (Andrei) Smorodinov was observing both Shabbat and kashrut. He was also putting on tefillin and had started reading about Judaism. He had even started wearing tzitzes. But he had not yet had a brit.

Three weeks ago, he got one.

It was a momentous occasion for the 24-year-old Russian who came to Canada as a visitor only five months ago. Indeed, so strong was his desire for brit milah that he had thought of it even in his native city of Kiev.

But the actual decision came a month ago. Smorodinov's friend was having a brit and Smorodinov again began to think of having one done. His dream finally became a reality at Toronto's Jewish Russian Community Centre.

His reactions when it was over?

"He was smiling, happy, shining," says Rabbi Yoseph Zaltzman, the centre's director.

Smorodinov could not have felt otherwise given his rags-to-riches journey to Yiddishkeit. Having had no Jewish education in Kiev, he knew practically nothing when he came to Toronto. Indeed, the closest he had come to Yiddishkeit were infrequent visits to a Kiev shul. That, and anti-Semitic taunts ("dirty Jew," "zhid").

Still, he felt some stirrings on those visits to shul — enough, perhaps, to kindle an interest in learning more. When his aunt brought him to the Jewish Russian centre on Rockford Road, he donned tefillin for the very first time. He began to read about Judaism. And, he liked what he read.

"He had a common knowledge of philosophy and religion," says Zaltzman, "and here he found that what he liked was in our own books."

Three months ago, he starting keeping the Sabbath and observing kashrut. Now, he's considering studying at the Rabbinical College of America, a Lubavitch yeshiva, in Morristown, N.J.

Going there will undoubtedly be a heady experience for someone who just four years ago was doing army duty in Russia and who still speaks only haltingly in English. But Zaltzman isn't surprised.

"Someone who comes from the Soviet Union, you see the Jewish spark," he says. "That's what makes it interesting."

* * *

Since coming to Toronto eight years ago, Zaltzman says he has co-ordinated bris milas (circumcisions) for 900 immigrants ranging in age from eight days to 53 years. This year, he has so far arranged for 70.

Zaltzman says 70 per cent of the centre's yearly budget of more than $400,000 is raised by the Russian immigrants themselves. But "emergency mitzvah money," he adds, is often needed.

Besides brissim, the centre has also helped arrange for other mitzvot. More than 2,000 mezuzzahs have been put up in the house-call program and approximately 1,000 siddurim and more than 200 pairs of tefillin have been distributed at cost.

Zaltzman says many Russian immigrants have never heard of tefillen, kashrut or brit milah before coming to Toronto. It is estimated the city is now home to 12,000 Russians, 10 per cent of its Jewish population.

Zaltzman himself is a product of the Lubavich underground Yeshiva network in the Soviet Union. A false floor in the basement of his family's home concealed one of Moscow's few mikvahs.

He and his seforim-laden bicycle became the yeshiva's midnight moving company, which was forced to change its location every week.

With Russian emigration on the rise, the centre is expanding its operations. Indeed, another rabbi, Mendel Shubov, has just been hired.

For more information on activities at the Jewish Russian Community Centre, call (416) 665-9600.

Dr. Ruth Westheimer

Dr. Ruth Westheimer to address UJA Night

By
ESTHER MEHR

TORONTO —
Dr. Ruth Westheimer will be the keynote speaker at UJA Night, which will be held Tuesday, Oct. 3 at Beth Tikvah Synagogue.

The event, a community-wide function of United Jewish Appeal Women's Campaign/Jewish Women's Federation, will be chaired by Susan Borden and Hilda Cohen.

Westheimer was one of 100 Jewish children deported from Frankfurt, Germany to an orphanage in Switzerland prior to the outbreak of the Second World War. Her memories of those times, as well as her life in Israel as a fighter in the Haganah during the War of Independence, will be the focus of her address.

She has recently published her autobiography, All in a Lifetime.

As a psycho-therapist, Westheimer said, she became interested in what had happened to the children who were deported with her. She has been conducting a followup study along those lines, she commented.

Borden and Cohen said that Westheimer is "a wonderful example of courage and determination triumphing over childhood trauma and despair. Combined with her unswerving love and support of the State of Israel which she regularly visits, we believe she has an uplifting and inspiring story to tell."

Registration for the 8 p.m. program begins at 7 p.m. Cost for the program and dessert is $15 per person. Due to a heavy response, telephone reservations coming in to the Women's Campaign office at 635-2883, will only be accepted along with VISA

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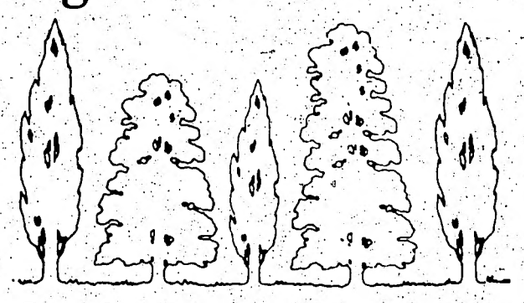

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Organizations and People

D'ARCY BASEBALL TEAM

One of the many athletic groups that provided an outlet for Jewish young people in those "cooler" summers of sixty years ago was the D'arcy Baseball Team. This picture is from the collection of the Toronto Jewish Congress Archives, who would be glad to have the names of people appearing in the photo, as well as additional information on the team. Call the Archives at 635-2883.

Croation leader no hero, say British Columbia Jews

VANCOUVER —
The Jewish community of British Columbia has "noted with regret" the recent celebration of the 100th anniversary of the birth of Ante Pavelic, organized here by the United Canadian Croats, and held in the Croatian Cultural Centre.

"While aware that Pavelic represents to some in the Croatian community a man who fulfilled their nationalist aspirations," says a release from the Canadian Jewish Congress, Pacific Region, "he also led the notorious Ustashi movement which declared an independent State of Croatia on April 10, 1941.

"During his reign of terror, which lasted until 1945, Ante Pavelic's Nazi puppet state, which was supported by Nazi Germany, was mostly responsible for introducing standard anti-Jewish legislation and ordered mass arrests, internments, forced labor camps, deportations to Auschwitz and the ultimate murder of 30,000 Jewish inhabitants of Croatia."

The CJC says "we issue this statement in the spirit of hope that the younger generations will turn away in horror from all movements that espouse racism and anti-Semitism."

Dinner set for labor leader

Max Federman to be honored

Max Federman

TORONTO —
Longtime labor leader Max Federman will be the honoree at a testimonial dinner here Nov. 9 at the Inn on the Park.

Federman, associated for many years with the Furriers Union, won the first 40-hour-a-week contract in Canada in 1935. He also organized several successful strikes including a 22-week-long picket of Toronto's A.R. Clark Co., then the largest tannery in the British Empire.

The dinner, which is being co-sponsored by 14 different unions, will raise funds for the Max And Evelyn Federman School in HaSharon, Israel. The facility helps dropouts and students with disciplinary problems.

Guest speaker for the dinner is expected to be William Wynn, president of the International Union of United Food and Commercial Workers.

Dinner tickets are $50. Cocktails are at 6 p.m.; the dinner, at 7 p.m. For more information, call (416) 675-1104.

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Organizations and People

Education in Holy Land a priority

Jewish dental fraternity remains committed to Israel

By
AVI HYMAN

TORONTO —
A commitment to Israel is one of Alpha Omega's most important functions, says Dr. Joseph Jacobs, international president of the predominantly Jewish Alpha Omega International Dental Fraternity.

Jacobs was in Toronto as the guest speaker at the annual dinner of the Toronto Alumni Chapter of the dental fraternity, held recently at the Shaarei Shomayim Synagogue.

"We are the voice of the Jew in dentistry around the world," said Jacobs, who hails from California.

"I am privileged to be the first international president to be a (Holocaust) survivor from Hungary," Jacobs told the crowd of 500.

"When I was 15 years old (after surviving Auschwitz) I went around Europe gathering orphaned survivors to send them to America," the long-time B'nai Brither said.

Jacobs, who was educated in Illinois and Missouri, said, "In 1947 I got on a boat to the United States and went to dental school.

"It's important that we tell this story (of the Holocaust) and we stay together so that it will never happen again," he said.

"I just returned from Israel and I saw some wonderful things. The name Alpha Omega is everywhere. At Tel Aviv University they have the best dental clinic in the world. Today, Israel is the world centre for maxillo-facial research," added Jacobs.

"We in the diaspora have a responsibility to make sure Israel survives, but our second commitment is to education in Israel."

Dr. Paul Levin, international regent for Alpha Omega explained that "the fraternity was started in 1907 in Philadelphia and Chicago because of anti-Semitism in dental schools."

According to Levin, AO now has 125 chapters world-wide with 10,000 members in Canada, the United States, Britain, France, Australia, South Africa and Israel, where the fraternity has built two dental schools at Hebrew University and Tel Aviv University.

The conveners of the dinner were Dr. Charles Goldberg and Dr. Carole Gruson.

The dinner chairman was Dr. Wayne Pulver, who is president of the Toronto chapter, which is active with Baycrest Centre, the United Jewish Appeal and the Jewish Family and Child Service.

Among the distinguished guests were AO members Dr. Ralph Brooke and Dr. Norman Levine, deans of dentistry at the University of Western Ontario and the University of Toronto respectively, and Dr. Pearl Jacks, the first woman member of the Toronto chapter, who joined after the abolition of gender segregation in 1973.

Dental student Leslie Diamond received the Murray Cornish Scholarship for the top student in oral pathology.

The Saul Simon Award for the top community-minded graduate was presented to Dr. John Gasner.

Dr. Joe Jacobs is flanked by (left) Dr.Wayne Pulver, Toronto alumni chapter president and Dr.Paul Levin, fraternity regent.

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Organizations and People

Compiled by CZF

Israel's record chronicled

By
ANCIL KASHETSKY

TORONTO —

Getting concerned with Israel's battered image in the press?

You can now read an upbeat book chronicling the many achievements of Israel's first decades.

Entitled *Four Decades of Growth of Israel*, the 80-page booklet, comprised of several dozen feature articles by a host of Israeli and Canadian contributors, was compiled by the Canadian Zionist Federation, Central Region, to honor Israel's accomplishments.

Denise Bagley, CZF Central Region executive director, said at the recent wine and cheese reception held to officially launch the publication, that the booklet was an asset to every home.

"At a time when there is so much negative press about Israel, the book shows the positive side of Israel's many accomplishments that are forgotten," she said.

About 75 people attended the event held at the CZF headquarters. A number of Torontonians, including Prof. David Goldberg, Charlie King, Rabbi Philip Sheim and Emanuel Shimoni, were thanked for their literary contributions to the publication.

Eva Dessen, assistant chairman of the editorial board, was singled out for her assistance in the publication by editor Max Goody.

Goody told the gathering that the world was ignoring the enormous technical, cultural and democratic contributions of Israel. Thus, the need for the book, which he believes conveys the essence of what is modern day Israel, its lifestyles and accomplishments.

"The Jewish people are judged by a standard expected of no other people," he continued. "In the face of attack, Israel is expected to turn the other cheek."

Referring to the PBS television special on the intifada *Days of Rage*, Goody said Israel's fight was for survival — something that many journalists cannot understand.

In his address, Max Shecter, outgoing president CZF Central Region, said the publication was bringing honor to "the gallant land of Israel."

The book, he said, was now available for purchase from the CZF office, on a contribution basis and would soon be appearing in various book stores.

Oren David, Toronto consul for the State of Israel, recalled the 50th anniversary of the beginning of the Second World War, and reminded the gathering it resulted in the tragic destruction of European Jewry "which provoked hardly an outcry from the world, including world Jewry."

Citing the miracle of modern day Israel, and praising the ties between Israel and diaspora, David said other ethinic groups now emulate Jews as models of how ties should develop between people and the mother country.

Ruth Leroy, the new CZF Central Region president, said the shoes of Max Shecter would be hard to fill. One of her goals she said, is to make the organization become more self-sufficient in its fund raising.

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Wednesday, October 11, 1989
Luncheon: 12 noon - $20.00
The Joseph E. & Minnie Wagman Centre
55 Ameer Avenue, North York
R.S.V.P. by October 4, 1989
789-7071, ext. 2010

Organizations and People

Harry Rasky recevies a plaque at the Toronto Hadassah month luncheon from vice-president Rosalie Flomen (centre) and president Joan Kerbal.

Scholarship established in his name

Hadassah honors Harry Rasky

By
CYNTHIA GASNER

The annual celebration of Hadassah-WIZO month was held recently at a luncheon at the Adath Israel Synagogue.

More than 300 women (and a few men), came to pay tribute to Toronto's Harry Rasky, internationally acclaimed writer, producer and director of numerous award winning films and television programs.

One of them, *Next Year in Jerusalem*, was selected as the best film of the year by the Association of Canadian and Television Artists.

In Rasky's honor, a scholarship has been established at the Hadassah-WIZO Neri Bloomfield Haifa College in Israel for "his significant contribution to Canada and Canadians in the field of film and documentaries and for his devotion to Israel and the Jewish people."

Linking Hadassah-WIZO's creative endeavors in Israel to Canada, a student in the film and photography program at Ryerson Polytechnical Institute, Kathy Daymond, received a citation for her outstanding academic achievements.

In an interview with The CJN, Naomi Frankenburg, president of Canadian Hadassah-WIZO said, "We are proud that Hadassah-WIZO Canada has many projects within Canada which complement and enhance its work in Israel." The Neri Bloomfield College of Design offers a four-year degree in fashion, architectural design, graphic arts, music and photography.

Rasky, who has received more than 100 international prizes, among them two Emmys and two Academy Award nominations, and who is the author of several books including his memoirs, *Nobody Swings on Sunday — The Many Lives and Films of Harry Rasky*.

"If I had known when I was a youngster that someday someone would be giving out a scholarship in my name, I would have tried to be a better student," said Rasky.

Rasky reflected on being Jewish and creative and the miraculous survival of the Jewish people.

He recalled his childhood, delivering chickens in the middle of the night for his father, a shoichet (ritual slaughterer) and a scholar. It was his experiences as a young boy, "feathers flying and blood," he noted, that colored his future creations.

His father's insistence that he study the Bible, Chumash and Talmud has had a great impact on his work. "Ours is a joyful religion that honors its artists — art is a way of expressing truth and life itself."

Jews have made lasting contributions to literature, science, art and music, medicine and abstract learning which are out of proportion to the small percentage of Jews in the world, Rasky said — "and he (the Jew) has done it with his hands tied behind him."

The torch of the Egyptians, Babylonians, Persians and others who filled the planet with sound and splendor throughout the ages, has burned out. "But the Jews remained. What is the secret of his immortality?"

Jews are accused of remembering past suffering, he said. "We cannot forget past suffering — if we try to forget our own Jewishness, the world won't let us forget."

Referring to the Carmelite convent at Auschwitz and the refusal to honor an agreement made to move it by last February, Rasky said, "Even now, 50 years since the start of that terrible war, the ghost of Auschwitz has risen again. Nobody dies there any more; but decency does."

Read history books

In the case of the recent PBS "distorted documentary" of the intifada and present conditions, made by a women with close Arab connections, Rasky urged the audience not to be confused but to read history books.

He said that "perhaps our artists have done the best to give truth to the lies of history".

He went to the Soviet Union for a screening of his film *Homage to Chagall — The Colors of Love*. "I enjoyed the bitter irony" of being a guest of the government of the Soviet Union — the same government that drove my family out.

"As you honor me today, I honor you for your good deeds — for your continued support of artists past, present and future, which brings us all closer to God. L'Chaim, to life; for clearly the importance of being Jewish is that belief in the joy of life," Rasky concluded.

Joan Kerbal, president of Toronto Hadassah-WIZO, chaired the luncheon. Citing the miracle of Jewish survival for over 5,000 years, and of the creation of the State of Israel, she recalled the quotation (attributed to David Ben-Gurion) "If you are Jewish and don't believe in miracles, you are not being realistic."

Mindy Kirsh, vice-chairman of public affairs, was one of 13 Canadians and 230 participants from 27 countries, who attended the World WIZO International Aviv Seminar in Paris, Poland and Israel. Aviv is the young leadership members who are under 45.

The highlights of the seminars, said Kirsh, included an address by Simone Veil, former head of the European Parliament and a Holocaust survivor, a tour of the old Jewish Quarter of Krakow and the site of the Warsaw Ghetto, three concentration camps and the Carmelite convent at Auschwitz where the group sang Hatikvah.

The Canadians also visited a day care centre in Acco for underprivileged pre-school Arab and Jewish children; Hofim, an absorption centre which has learning disabled Israeli children as well as teenage Ethiopian immigrants; and Hadassim youth village for children who become disconnected with their environment.

Canadian Hadassah-WIZO, she said, is "second only to Switzerland in money remitted to WIZO."

Other participants in the program included Ilse Seetner, a Toronto past president and officer of the national executive board; Roz Mendelson, Vicki Campbell, Vivien Sharon, and Rosalie Flomen, a vice-president, who made the presentation to Rasky.

Other head table guests included Taube Zeifman, the immediate past president of Toronto Hadassah-WIZO, Don Snyder, chairman of the Department of Film and Photography at Ryerson Polytechnical Institute, Marilyn Perlman, recording secretary, Fran Sonshine, treasurer and financial secretary, and Lily Frank, the executive vice-president of Canadian Hadassah-WIZO.

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COMMUNITY CALENDAR OF *ADULT EDUCATION & CULTURAL EVENTS* FOR OCTOBER, 1989

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JEWISH CULTURAL COUNCIL OF TORONTO JEWISH CONGRESS

Oct. 10	T'nach Study Group, Toronto Jewish Congress, opening lecture on the Book of Samuel, Chapter I. Lecturer, Prof. Eva Dessen. Associated Hebrew School, 3630 Bathurst St., 8:15 p.m.
Oct. 24	Committee for Soviet Jewry, Canadian Jewish Congress, Ontario Region, Simchat Torah Rally, Beth Avraham Yoseph Synagogue, 613 Clark Ave. W., Thornhill, 7:30 p.m. Guest of honour, Isi Leibler, President of the Australian Jewish Community and the founder of the Mikhoels Cultural Centre in Moscow. Everyone welcome. No admission fee.
Oct. 24	T'nach Study Group, Toronto Jewish Congress, Book of Samuel, Chapter II. Lecturer, Arnold Clairman. Associated Hebrew School, 3630 Bathurst St., 8:15 p.m.
Oct. 24	Canada Israel Cultural Foundation, Toronto Chapter, presents Aurora Piano Quartet. Jane Mallett Theatre, St. Lawrence Centre of the Arts. Admission charge. For information 921-2103.
Oct. 26	Ontario Branch Women's League for Conservative Judaism, "Torah Teach-In". Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd., 9:30 a.m.-12 noon. For information, 731-2515.
Oct. 28 —Nov. 5	13th Annual Jewish Book Fair. Leah Posluns Theatre, 4588 Bathurst Street. (See display ad on Page 27 in the September 14th issue of The CJN)
Oct. 29	Mizrachi Organization of Toronto, final Torah lecture with Rabbi Herschel Schachter. Congregation B'nai Torah, 465 Patricia Ave., 8 p.m.

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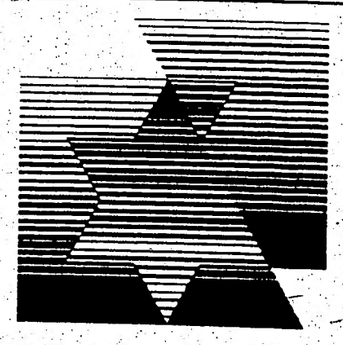

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Organizations and People

Community spirit, diversity found at Kehilla residence

By
AVI HYMAN

TORONTO — Community spirit and diversity were celebrated at a recent open house, called Caravan, held at the Mutually Assisting Residential Community (MARC) building on Bathurst Street south of Steeles.

MARC is a project of the Kehilla Residential Program, an agency of the Toronto Jewish Congress.

According to program coordinator Lisa Caplan-Lipowitz, Caravan was put together so that residents of different backgrounds living in MARC would be able to understand the diversity of its members.

Caravan featured food, crafts, displays and music, all done by residents, from such diverse backgrounds as England, Hungary, Israel, the USSR and Japan.

There was also a special presentation of traditional Japanese dancing.

According to Hindy Levy, project coordinator of MARC, the program started in 1984 when the TJC's Social Planning Committee decided to "design innovative housing in the community."

Approximately half of the residents are seniors while full and sole-support families make up the rest, including a number of new immigrant families.

There are also six units specifically designed and designated for the physically disabled.

"MARC has been such a good success we're ready to go out and create more; we're looking for more community support to build additional housing," Levy added.

Barbara Dlin, MARC resident, mother and freelance bookkeeper, said programs like Caravan "make (the building) a community. It's like an old fashioned block party; it makes for good security and warm feelings."

Another resident, Phyllis Leef, a teacher at Associated, said, "It's very important for the residents to get to know each other, and even though most are Jewish, each adds a dynamic element, since we all come from different backgrounds."

Malka Schroeder, who came to Canada from Belgium with her husband, said, "Everybody is friendly, nice and happy; this is a good place to live."

"This (Caravan) helps to bring people together from every group," said Aaron Sapocinik, who came here from Rumania via Israel.

Teenage resident Jonathan Leef, a student at Associated said, "It's fun; it's nice to come down and see all the other people from different cultures; everybody accepts everyone else."

Calgary Jews mark centennial of settlement

By
MYRON LOVE

CALGARY — The Jewish community (numbering about 5,000 people) is celebrating 100 years of Jewish settlement in Calgary and southern Alberta this year. To commemorate the event, the community is in the process of establishing a Jewish Historical Society in Calgary.

The new organization is headed by Jay Joffe, the grandson of Jacob Diamond, the first Jew to settle in Calgary. Diamond was a peddler from Ontario. When he arrived in 1889, Calgary had a population of 1,500.

By 1904, there were only four Jewish families in town. By 1906, the community had grown large enough to organize a congregation.

Calgary's Jewish population has remained fairly constant over the years (except for a large increase during the 1970s; the numbers have dropped back in this decade).

The community boasts two schools — the Calgary Jewish Academy (a merger of the Hebrew and I. L. Peretz Schools) and the Akiva Academy, as well as a Sunday school at the Reform Temple, and three synagogues: Conservative, Orthodox and Reform.

The first project for the new historical society is a thorough researching of Calgary's Jewish history. The society had approached the Alberta Historic Resources Foundation for a grant to hire a university student to research the history of the community up until 1945, and to hire an oral history interviewer to interview 12 community elders on tape.

"We want the stories on tape of people who were instrumental in establishing the Jewish community in Calgary," says Riki Heilik, the staff person at the Historical Society.

Heilik reports the society has applied for another grant to mount a travelling exhibit of photos and tapes illustrating 100 years of Jewish life in Calgary. The exhibit's permanent home will be the library at the Jewish Community Centre.

Miriam Myerowitz
of
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A High Holy Day Message from
THE TORONTO BOARD OF RABBIS

Among the many themes and ideas reflected in the liturgy of the Machzor, the High Holy Day prayer book, the most important is teshuvah, which is commonly understood as repentance.

But teshuvah itself is more than repentance. Implicit in the Hebrew root shuv are notions of renewal and return as well. One returns, as it were, to a pristine state; indeed such a journey to purity and simplicity is called for every Shabbat. Just as the Shabbat kiddush reminds us of the works of creation, MAASEH BEREISHIT, so does the shofar recall the birthday of the world, HARAT OLAM. Characteristic of that earliest state of equilibrium is unity, with God, with humankind and with fellow Jews. God is one and the Jewish people are one despite exclusionary tendencies more manifest this past year than in any year in recent memory.

When we enter our synagogues to welcome the new year, let us add a prayer that we be guided away from those impulses that divide, and towards those that unite; may the shofar which calls us to teshuvah also direct us to acceptance rather than rejection, inclusion rather than exclusion, AHAVAT CHINAM, unconditional love, rather than SINAT CHINAM, unconditional hatred.

May this be a year of health and fulfillment for all.

Rabbis Wayne Allen, David Azen, Bernard Baskin, Irwin Beigel, Norman Berlat, Arthur Bielfeld, Deborah Brin, Michael Celniker, Lawrence Englander, Abe Feffer, J. Benjamin Friedberg, Steven Garten, Edward Goldfarb, Meir Gottesman, Daniel K. Gottlieb, Joseph Kelman, Sheldon Korn, Larry Lander, Howard M. Markose, Dow Marmur, John Moscowitz, Jordan Pearlson, W. Gunther Plaut, Stuart E. Rosenberg, Steven Saltzman, Philip S. Scheim, Erwin Schild, Barry Shneider, Israel N. Silverman, Sharon Lea Sobel, Ned J. Soltz, Solomon Spiro, Sheldon Steinberg, Michael Stroh, Sol Tanenzapf, Lawrence Troster, Sam Weintraub, Irwin E. Witty.

Organizations and People

Receives Torah Heritage Award

Eitz Chaim honors former principal Nussbaum

By
LEILA SPEISMAN

TORONTO —

With humor, tributes and very obvious affection, Eitz Chaim Schools honored author, scholar, teacher and former principal Rabbi Chaim Nussbaum on his 80th birthday with its Torah Heritage Award.

The award was presented at the institution's annual dinner held recently at the Torath Emeth Synagogue.

Born in Poland, Rabbi Nussbaum graduated from university in The Hague, and from the renowned Telshe Yeshiva in Lithuania. He and his family escaped to Java to avoid the Nazis, and Nussbaum was a prisoner of war of the Japanese.

His experiences there were recounted in a book published recently, Chaplain on the River Kwai.

He came to Canada in 1949, where he became principal of the newly created day school of Eitz Chaim, still in its D'Arcy Street building.

Philip Alter, now co-president of Eitz Chaim, was a student of Rabbi Nussbaum for five years, who had to combine duties as principal with those of teacher of the senior class.

He praised the rabbi as "not just a teacher, but a factor in our lives. He excited us by his example. He taught us that the secular world was no threat to Torah or to our emunah (faith)."

He offered Rabbi Nussbaum "thanks for what we are, with apologies for what we have not yet become."

The rabbi was praised by dinner chairman Rabbbi Shlomo Jakobovits, general studies principal of Eitz Chaim Schools, and Nussbaum's son-in-law, as the "educator par excellence, who moulded day school education through his work at Eitz Chaim, his writing and his work with Torah Umesorah (the umbrella organization for North American Orthodox day schools).

The Torah Heritage Award was presented by Alter and by Rabbi Raphael Marcus, spiritual leader of Bnai Torah Congregation and a member of the Rabbinical advisory committee of the school.

The rabbi and his wife, Rachel, were also presented with a trip to Israel.

The couple's granddaughters, Margalit and Avigail Schwartz and Adina Szendro, gave Mrs Nussbaum a bouquet of flowers.

In his reply, Rabbi Nussbaum said that his teaching and his philosophy were moulded by his own teachers, by his studies and by the many experiences he has had over his 80 years of life.

He had learned, he said, that "every thought, every part of your body, must serve G-d," and that studying Torah enables you to "understand G-d, His relationship to man, to history, and to nature."

Rabbi Shneur Weinberg, senior principal, spoke of the school's goal as being not only to educate the students academically, but to turn them into "wholesome, happy, well-rounded people, with proper middos (character traits)."

The school, he said, wants to sensitize the children to the needs of others and of the community, and to teach them "to respect others even if they disagree with you."

As well, they should learn an "appreciation and love of Eretz Yisrael, bound up with a recognition of the kedushah (sanctity) of the land."

Ruth Adler and Liz Gordon, representing the mothers' asociation, presented the school with a gift of $45,000. They said the money was for a new preschool playground for the Willowdale branch, and a remedial centre for special education, among other uses.

Aaron Seidenfeld presented Charles Diamond, president of Toronto Jewish Congress, with a giant cheque representing the $13,000 Eitz Chaim students raised for UJA at last June's learnathon.

Diamond said that, in line with UJA's using money raised by this year's walkathon to help Russian immigrants in Israel, this money would be used to purchase religious books and articles for them.

Divrei Torah, speeches based on Torah, were given by eighth grade students Penina Mann and Aaron Seidenfeld.

Rabbi Mordechai Ochs brought greetings from the host congregation. Hamotzi was said by Harry Korolnek and the birchat hamazon, grace after meals, by Harry Botnick.

A performance by the Eitz Chaim Boys Choir, under the direction of Yehuda Gilden, was enthusiastically received by the overflow audience.

A dramatic moment occurred with the arrival of Rabbi Gedaliah Felder, chairman of the Vaad Hakashruth. Since suffering a serious illness, Rabbi Felder has rarely been seen in public.

As he entered the hall, a hush spread from table to table as people became aware of his presence. They rose spontaneously in a gesture of respect.

His acknowledgement by Rabbi Jakobovits, who broke off his own speech, was greeted by warm applause.

Rabbi Felder himself was honored this week at a dinner held at Beth Avraham Yoseph Congregation in Thornhill.

Kosher cafe open for business

By
AVI HYMAN

TORONTO —

The Lower East Side Cafe and Lounge, kosher and serving both meat and dairy, has reopened for business after being closed for three years.

The restaurant, located in the heart of downtown Toronto, specializes in serving late breakfasts, luncheons and early dinner.

Originally opened in 1976, The Lower East Side was located in the University of Toronto Newman Centre and then Woodsworth College until 1982, when it moved to its present site on Spadina Avenue, south of Harbord Street.

Situated at 604 Spadina Ave. — halfway between Bloor Street's fashionable shopping district and the Kensington Market — The Cafe is run by the B'nai Brith Hillel Foundation and caters mainly to the estimated 5,000-strong Jewish community at U of T.

Said Rabbi Moise Silverman, "Employment and immigration Canada, through their Canada jobs State Strategy Program, has given a grant to B'nai Brith Hillel to allow us to hire a full-time kosher cuisine manager."

With seating for 40, the restaurant has been redesigned by an interior designer and now features a lounge with big screen television and video entertainment. Meal prices have been kept just above cost, said Silverman.

The restaurant is open normally until 6:30 p.m. but many special events are planned including Tuesday barbecues, a World Series week-long party, live music, and the occasional Friday evening Sabbath meal which must be paid for in advance.

For reservations or more information, call The Lower East Cafe and Lounge at 923-9861.

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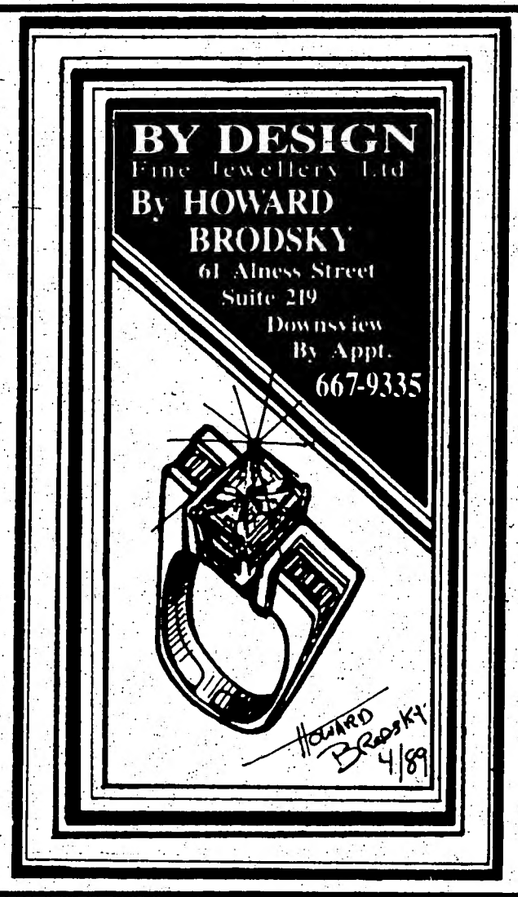

Clothier follows family footsteps in new home

By
STEPHANIE CHAPMAN

Nathan Rosenberg is one of the few men in the upscale clothing industry who cheers when the economy is slow.

"We actually work opposite the market. When the economy is good, business is OK but when people have disposable income, they go to whatever store is convenient. They will pay for that convenience.

"On the other hand, during a recession, customers shop at Heritage because we can make a high-quality suit for less — almost 40 per cent less — than other fine clothing stores."

The Fall 89 collection was shown recently at the Sutton Place Hotel. The glamorous backdrop was the perfect setting for the classic men's and women's wear lines.

"What do you think when we say that we manufacture on site? Do you think that the showroom looks like a factory or is it elegant and classic like this?" he asked, pointing around the room from his spot on the settee.

"We do not run a clearance house or a bargain

[Cont'd. on page 39]

Here are two gray suits from Heritage Fine Clothiers. Grey-striped suit (left) features a double-breasted jacket while the other has a single-button closure.

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Israel's industry needs aid

JERUSALEM (JPFS) — Only 42 foreign buyers — an all-time low — registered last week at the opening of Israel Summer Fashion Week.

Israel Baruch, chairman of the Fashion Centre at the Israel Export Institute placed the blame for the decline on the Treasury. Israel does not lack good designers or quality merchandise, he said. It lacks a proper budget for marketing and promotion.

By comparison, said Baruch, Spain spent $40 million (U.S.) on boosting its fashion image abroad three years ago and the investment has so far yielded dividends of $190 (U.S.). The Israel government's contribution to the Fashion Week budget was $30,000. An additional $30,000 was put up by the fashion manufacturers themselves.

If funds were available, Baruch emphasized, Israel could easily have the equivalent of a Giorgio Armani or a Jordache. But it would cost millions, he added, to give Israel the type of image exposure that Armani and Jordache enjoy.

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Manufacturer cuts costs by selling direct to public

[Cont'd. from page 38]

basement or anything of the sort. We have high-quality clothing for professional people — the latest fashions — but for less money. How do we do it?''

The concept is simple, he explained. Instead of wholesaling its fashions to the retailers, Heritage sells directly to the public, eliminating the middle man's traditional mark-up and other related costs. The savings are passed on directly to the public.

In addition to this idea, Rosenberg also brought more than 40 years experience in the clothing business to the project. Born in Poland in the years before the Second World War, Rosenberg spent his childhood fleeing oppression. He was smuggled out of Poland to the Soviet Union during the war, and afterwards he moved to Austria and Italy before settling in France.

His family had been clothiers in Poland, and in Paris, at age 20, he started out in the fashion business as a representative for a men's clothing manufacturer. His mastery of eight languages certainly helped, but it was through learning the fashion business from the ground up that he developed a lifelong passion for, and expertise in, the high style and quality of European fashion.

The new world beckoned, and in 1951, in conjunction with the Canadian Jewish Congress, Rosenberg emigrated to Canada where he landed a job in Timmins, Ont. as a salesman in a men's clothing store. Within three months he was promoted to store manager and in four years the business doubled.

By 1956, Rosenberg was ready for a new challenge. He moved to Toronto where he successfully managed two men's wear stores before opening his own store at Eglinton Avenue and Dufferin Street in 1962. Lido's Men's Shop quickly became known as a shop that supplied high-end Italian fashions.

In 1979, Rosenberg and a group of investors purchased Heritage Clothing (Canada) Ltd., a Montreal manufacturer of men's clothing. They relocated the company to Toronto and attempted to increase its business over the next two years. However, by 1981, Heritage was on the verge of bankruptcy, and Rosenberg proposed cutting out middle men to cut the price of the garments.

Double-breasted, red-and-black herringbone overcoat, made of imported Scottish wool, reflects sleek styling and European tailoring. Nathan Rosenberg (inset) is president of Heritage Fine Clothing.

His partners were unreceptive and skeptical. Rosenberg bought them out and forged ahead, opening a manufacturing and retail operation in 1982 on Orfus Road near Yorkdale Shopping Centre. Despite cramped quarters and minimal advertising, the Heritage concept caught on.

"We built our business by word of mouth. Within our first year we realized a greater profit than we'd ever made as a wholesaler and our business has doubled ever since.''

Today, Heritage has mushroomed into a successful business that has more then 220 employees. At the same time, the company had expanded sevenfold with current annual revenues of $14 million. Future expansion includes franchising, but Rosenberg is content to wait until the time is right for such a venture.

Rosenberg was quite adament that he would not even consider moving south of the Canadian border.

"I don't like the States. I don't like the fashions and I don't like the way they do business. It's a real turn-off — not a turn-on. As they say, talk is cheap.

"Now, on the other hand, there's nothing wrong with Canada.

"It's more secure — like a family. As well, you know whom you're dealing with in Canada. Yes, we are more conservative, and yes, we do demand quality but that's the challenge.

"We cater to the biggest percentage of the population with our styles — the professionals. We travel extensively in Europe and when we come home, we adapt those more outlandish pieces to suit the Canadian market,'' he explained.

"I am concerned that people are treated well and that they leave with a good imprint. We have good quality merchandise, and remember, our reputation is the future of the business. I don't pretend to be what I'm not just to make money because as the saying goes, when you cheat somebody, you cheat yourself.

"I never did that when I didn't have anything so I don't intend to do it now.''

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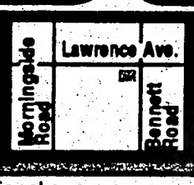

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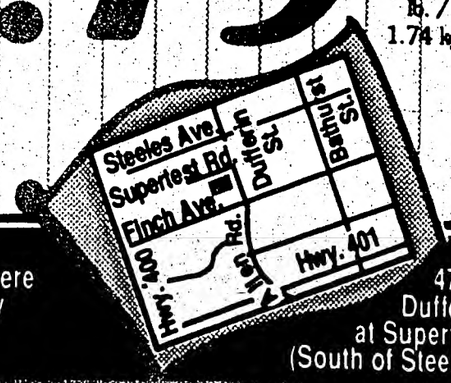

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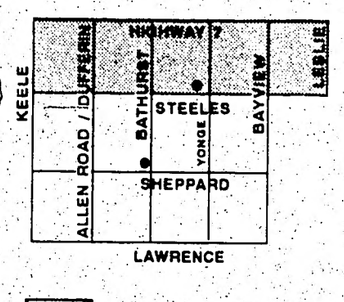

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Arts

Film not morally neutral

sex, lies and videotape is truly a tale for the times

Andie MacDowell (left) and James Spader in Steve Soderbergh's "sex, lies and videotape."

By
SHELDON KIRSHNER

Although director Steven Soderbergh claims that *sex, lies and videotape* is "not judgmental," it can hardly be described as morally neutral.

The recipient of the Palme d'Or at the 1989 Cannes Film Festival, and an eagerly-awaited gala presentation at the Festival of Festivals, *sex, lies and videotape* imparts a basically conservative message in these increasingly conservative times.

So voyeurs expecting licentiousness from this film, now playing at Cineplex Odedon theatres, should look elsewhere.

It's chaste, though not prudish, and thrill seekers will have to get their kicks from another source.

sex, lies and videotape is about a love triangle thrown into disarray by a third party. John (Peter Gallagher), an up-and-coming young lawyer, is having an affair with Cynthia (Laura San Giacomo), the aggressive sister of his repressed wife, Ann (Andie MacDowell). Graham (James Spader), John's old college friend whom he hasn't seen in nine years, visits their home in Baton Rouge, and inadvertently causes havoc.

It's a tinderbox situation which Graham enters. Ann, having lost interest in sex, is in therapy. John, having lost interest in Ann, is leaving his office to conduct a purely sexual liaison with Cynthia, a barmaid who treats him solely as a sexual object.

Quiet, remote and somewhat mysterious, Graham no longer has anything in common with John, an unscrupulous go-getter. Indeed, Graham doesn't hide the fact that he has an aversion toward lawyers.

Graham and Ann are drawn to each other, and he reveals that he's impotent in the presence of another person. Soon, Ann discovers that Graham, who is recovering from a failed relationship, has a collection of videotapes in which an assortment of women have revealed their deepest sexual secrets and desires.

As John's and Ann's shaky marriage disintegrates, the subliminal theme emerges: Any relationship, particularly a matrimonial one, is easily damaged or destroyed by lies and conceit. Soderbergh is saying: If you want to be an adulterer and a liar, that's your choice. But understand that this kind of deception can hurt people and maim them emotionally.

Truth, not lies, must form the basis of an honorable relationship.

sex, lies and videotape also works well in exploring the nature of sibling rivalry. When Cynthia comes to her senses and decides that her betrayal of Ann is essentially immoral, the simmering resentment between them appears to dissipate.

The performances are unusually good. MacDowell's face is a relief map of unfulfilled expectations. San Giacomo is quintessentially loud and brassy. Gallagher epitomizes unbridled selfishness and foolishness. Spader is like a dormant volcano, rumbling ominously.

This is an accomplished film for so young a director. Soderbergh is only 26, but he possesses the insights and sophistication of a much older and experienced person. We can expect much of him in the future.

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Jewish Music Society to begin second season

By
LEILA SPEISMAN

TORONTO —

Concerts, dance, lectures and a children's program will highlight the second full season of The Jewish Music Society of Toronto.

The first program of the season, reports president Ben Steinberg, will be a concert by Safam, a Boston-based group specializing in popular Jewish music. It will be held at Temple Sinai, Saturday evening, Nov. 11.

In January, a concert of chamber music by oboe, string and harp combined with creative dance will feature the world premiere of a new musical piece, and original choreography.

Other programs will include Gerinaldo, a Montreal folk ensemble specializing in Judeo-Spanish music; an illustrated lecture on German-Jewish music by University of Chicago musicologist Dr. Phillip Bohlman; music by Holocaust composers featuring Washington, D.C. baritone Jerome Barry; and a children's concert by Helena Fine.

Helena Fine

Single or family memberships, at $36 and $60, entitle one to reduced prices for concert tickets, free admission to lectures, workshops and special events, and a newsletter.

Other membership categories are available, for which tax deductible receipts will be issued.

The society, which is affiliated with Toronto Jewish Congress, also welcomes donations and volunteer help.

For more information contact Nurit Glick at 635-2883, ext. 151.

Showbiz Mishmash

Weizmann biography an ideal gift

By
FRANK RASKY

If relatives or friends invite you to dinner this forthcoming High Holiday season, I'd like to suggest an ideal gift you can bring along to their home.

It's a gift more lasting than food or flowers. And it's a gift nicely appropriate for Jews, who are, after all, the People of the Book.

I mean, of course, a book.

Following are a variety of recent books that I've enjoyed, designed to appeal to readers of diverse ages and interests. I recommend each as worthwhile Rosh Hashanah gifts.

* * *

Let's begin with the biography of a celebrated Jewish diplomat/politician/showman that will appeal to Jewish adults interested in the history of Israel.

It is the new paperback edition of *Chaim Weizmann* by **Norman Rose** (Penguin Books of Canada; 520 pages; $17.95). Though Rose is a scholarly historian at Hebrew University, it's the liveliest, three-dimensional, warts-and-all portrayal ever depicted of the Zionist leader (1874-1952) who in 1948, at the age of 74, became the first president of the newborn state of Israel.

His success story is as exciting as a romantic novel, Rose has managed to get behind the facade of the goateed, Lenin lookalike. Born in the Russian shtetl of Motol near Pinsk, Weizmann rose to become a dandified millionaire chemist in London, globally renowned as the charismatic builder of a Jewish homeland.

Rose presents him to us as a Zionist missionary, with his strengths and all too human frailties.

We see him as a spellbinder, who craved the limelight and thrived on praise. Novelist **Maurice Samuel**, who was Weizmann's literary collaborator, recalled that, after a speech, "he will sit and purr and want to be purred at."

Yet he was able to laugh at himself. He belittled his role as head of the World Zionist Organization, modestly joking, "At present I'm nothing but the president of a world organization of *shnorrers*."

He was a womanizer, who was attracted to women and attracted them. We are told of his many amorous affairs, especially his longtime romance with **Hanna Rovina**, the first lady of the Israeli theatre.

But he was wise enough to realize that his snobbish and emotionally reserved *grande dame* of a wife, **Vera**, was the anchor who provided stability to his life. After each infatuation, he'd come crawling back to Vera, signing off his letters, "With ardent love, your good and bad husband, Chaim."

And we see him as a negligent father, too busy raising funds to spend time with his two sons. "It's high time this family was taken in hand by somebody," his son **Benji** complained bitterly in 1937. "Otherwise the Jews may have a National Home, but we shall have none at all."

The book is full of surprising revelations, as when **Lawrence of Arabia** informs the Anglican bishop of Jerusalem: "Weizmann is a great man whose boots neither you nor I are fit to black."

On his deathbed, he felt ambivalent about his brilliant accomplishments. For all their genius, he felt that the Jewish people were too impatient, too rigid, too doctrinaire, too emotional. Virtually his last words, as recorded by his fund-raising protege, **Meyer Weisgal**, reflected his concern for Israel's future:

Chaim Weizmann

Judy Silver

Milton Barnes

Elizabeth Szathmary

Heinrich Heine

Red Army Dancer

Great people

"You see, the Jews are a small people, a very small people quantitatively, but also a great people qualitatively. An ugly people, but also a beautiful people, a people that builds and destroys.

"We Jews can do something very good, something which can be an honor to us all and to all mankind. But we mustn't spoil it. We are an imperious people and we spoil and sometimes destroy what has taken generations to build up."

* * *

Readers of all ages will find gems of humor and drama gleaming in a great array of books dealing with Jewish folk literature.

I was entertained by the folk sayings in *A Treasury Of Jewish Folklore* edited by **Nathan Ausubel** (Crown Publishers; 741 pages; $24.95). I especially liked these sparklers:

"Whoever lies down to sleep with a dog, gets up with fleas."

"Do not spit in the well from which you drink."

"You can't dance at two weddings at the same time; nor can you sit on two horses with one behind."

* * *

I also got a kick out of two fantastical books.

"The Golem" and "The Demon in the Jug" are two marvellous tales of the supernatural in *Miriam's Tambourine: Jewish Folktales From Around The World*, selected and retold by **Howard Schwartz** (Oxford University Press; 393 pages; $17.95).

And those who believe in the occult will find illuminating *Kabbalah: The Way of the Jewish Mystic* by **Perle Epstein** (Random House of Canada; 171 pages; $14.50).

* * *

If you're of a poetic or philosophic bent, you'll appreciate a slim biography in the "Jewish Thinkers" series titled *Heine* by Cambridge University **Prof. Ritchie Robertson** (General Publishing of Canada; 113 pages; $22.95). It's a lucid account of the life and works of the German poet and essayist, **Heinrich Heine** (1797-1856), famed for his biting wit and superlative lyric gift.

I was impressed by his vivid reporting in an 1823 essay when he describes the squalor of repressed Jews forced to huddle together, like herring in a barrel, in a Polish shtetl:

"Disgust gave way to compassion when I examined the condition of these people more closely and saw the holes, resembling pig sties, in which they live, talk Yiddish, pray, huckster, and — are wretched."

* * *

Finally, for a taste of the ironic humor that helped Jews survive in these small-town ghettoes, I recommend *The Shtetl* translated and edited by **Joachim Neugroschel** (Penguin Books of Canada; 568 pages; $35).

It's a panorama of shtetl life brought alive by yarn-spinners ranging from **Sholom Aleichem** to **I. L. Peretz**, and as Neugroschel accurately phrases it, the *mayse* tellers in his anthology strive to "instruct, entertain, attack, flatter, analyse, moralize, laud, preach, reform, restore, amuse, divert, ridicule, destroy and depict."

* * *

A tip of my hat goes to the following Jewish creators in the arts.

To celebrate the Jewish New Year, CBC-FM will broadcast at 8 p.m., Oct. 1, a program of four chamber music pieces by Toronto composer **Milton Barnes**, among them the Amati String Quartet's version of his *Themes From Jewish Life* and *The Poeme Juive For Piano*.

Elizabeth Szathmary, the multi-talented founder-artistic director of the Inner Stage Theatre Company (967-3548), will present a 15th anniversary retrospective of French-Canadian and Indian legends staged in dance and musical drama form from Sept. 28 to 30 at the Betty Oliphant Theatre, 404 Jarvis St. The three one-acters are *The Raven Trilogy*, *The Shaman's Journey* and *The Golden Phoenix*.

Comedienne-playwright **Judy Silver** is once again teaching acting and playwriting courses for teens at the Leah Posluns Theatre School, 4588 Bathurst St. (636-1880, extension 230). Interestingly, the most popular play scripted and staged by her students last year dealt with the subject of teen suicides.

Of the 200 members of the Alexandrov Red Army Chorus and Dance Ensemble that impresario **Boris Alexander Alexandrov** is bringing to Massey Hall Sept. 26 to 30 (872-4255), I most look forward to seeing the comely and graceful female dance stars. These are no drill sergeants in boots; they're more like Bolshoi ballerinas in uniforms rather than tutus.

* * *

I bow out with these offbeat exit lines compiled by **Frank S. Pepper** in *20th Century Quotations* (Penguin Books of Canada; 408 pages; $12.95).

Adolf Hitler after signing a peace treaty with British Prime Minister **Austen Chamberlain** in Munich: "He seemed such a nice old gentleman I thought I would give him my autograph as a souvenir."

Novelist **F. Scott Fitzgerald** after struggling unsuccessfully to write screen plays: "Hollywood is a Jewish holiday, a gentile tragedy."

Hollywood producer **Sam Goldwyn**, rejecting a writer's suggestion about making a movie based on the life of the Prussian "Iron Chancellor," **Prince Otto Von Bismarck**: "Who in hell wants to see a picture about a Bismarck herring?"

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Arts

Screened at Festival of Festivals

Gitai's Berlin Jerusalem is mannered and stilted

By
SHELDON KIRSHNER

Amos Gitai's film, *Berlin Jerusalem*, is a mishmash with few redeemable features.

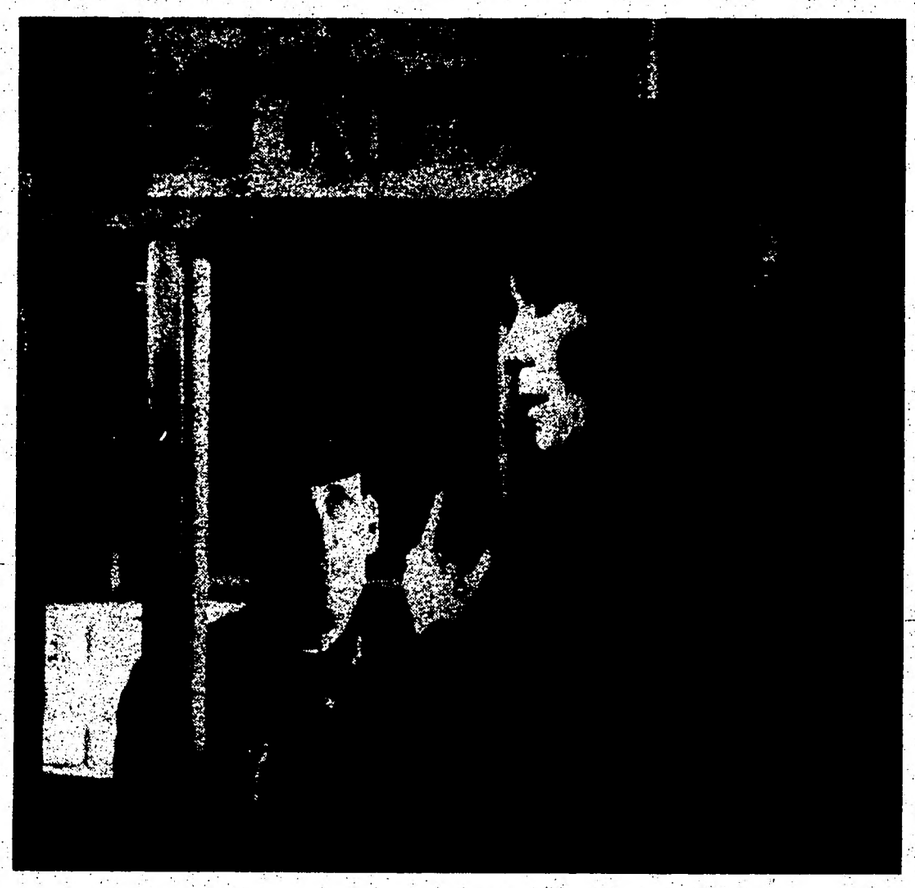
It's about two women — Tania, a Russian-Jewish idealist, and Else, a German-Jewish expressionist poet, whose lives intersect in Palestine in the 1930s.

Tania (Rivka Neumann) personifies the Socialist Zionist pioneer ethic. She wants to work the land and build a common future with the Arab inhabitants of Palestine. Else (Lisa Kreuzer) epitomizes a West European bohemian intellectual spirit. She believes in the brotherhood of man.

Berlin Jerusalem, **which was screened at the recent Festival of Festival in Toronto, swings back and forth between these poles, from the arid wilderness of Palestine to the somewhat decadent gloss of Berlin.**

In a Jewish commune, set against the backdrop of a barren hillside in the Galilee, ideological rifts develop. The hotheads want to confront the Arabs with force, but Tania cautions tolerance and patience. And there are personal problems as well, two of which revolve around the quality of the food and whether women should work in the fields.

Back in Berlin, the tide of Nazism paganism is crashing over the ramparts of German civilization. Else, despite being a hopeless romantic, accepts her fate and that of the Jews in Germany. She immigrates to Palestine, but does not find happiness there, even though she has always affected a kind of mock Middle Eastern mien. In Palestine, the focus of some of her verse, Else is like a fish out of water, a beached European intellectual.



Berlin Jerusalem doesn't come to life.

Gitai's picture is mannered and stilted, weighed down by an artificial quality, and thus never quite comes to life. The stories of Tania and Else don't mesh, and the supposed friendship between them is insufficiently developed and, therefore, ultimately a contrivance.

Gitai, who is best known for his political documentaries, uses their relationship as a springboard for an excursion into the present situation in Israel and the territories. The *intifada*, as well as the spectre of subversion within the Israeli Arab community, are mentioned through the medium of topical Israeli radio announcements.

It's plain to see what Gita is trying to do — delineate the gap between idealism and reality. But it doesn't work, in spite Else's lilting poetry and Gitai's good intentions, and *Berlin Jerusalem* flounders.

Number of memorable ballads

Phantom unmasked as a mega-hit

By
FRANK RASKY

TORONTO —

When *Les Miserables* opened at the Royal Alexandra Theatre last March, I admired the spectacular special effects, but left humming the scenery. Not a single song was memorable.

When *Phantom of the Opera* opened last week at the newly restored Pantages Theatre, I once again gasped at the high-tech gimmickry.

But this time I made my exit haunted by at least four ballads I'll never forget: *The Music of the Night*, the title song *Phantom of the Opera*, the funny Gilbert & Sullivanesque *Prima Donna*, and the clever *Masquerade — Paper Faces on Parade*.

Furthermore, it's the first mega-musical I've seen in recent years, on the order of *Cats*, *Evita* and *Les Miz*, which has retained its human values amid the opulent splendor.

Colm Wilkinson exposes the human side of The Phantom of the Opera at the magnificently restored Pantages Theatre.

I felt genuinely moved by its beauty and the beast story, in which the disfigured Phantom, who calls himself a "loathsome gargoyle," pleads with the innocent young beauty he kidnaps to have compassion. He implores Christine to seek out "the man behind the monster."

And I was totally enchanted by its seemingly magical stunts that appeal to the child in all of us.

I oohed and ahhed at the spectacle of the mechanical elephant and other period panoply of Victorian opera displayed onstage; the 1,200-pound chandelier crashing down and barely missing the richly costumed and bejewelled divas and dancers; the Phantom hurling thunderbolts at his enemies, paddling across a misty underground lake lit by 133 flickering candles, and finding refuge in his spooky lair deep in the bowels of the Paris Opera House.

In short, it's an Andrew Lloyd Webber blockbuster with a heart. And it's well worth the $1,000 per ticket paid by the largely Jewish audience at its gala black-tie opening, with more than $500,000 being channeled to Mount Sinai Hospital.

Impresario Garth Drabinsky, who spent $6 million to mount the show and $18 million to refurbish the 2,100-seat, 69-year-old Pantages Theatre, expects it to be a money machine that will run for at least one year.

It has already established a world-record advance ticket sale of $23.8 million. If you want to go, the box office at 263 Yonge St. (872-2222) reports that low-price tickets in the $35.50 range will be available in October and the top $75 tickets in March, 1990.

It's a romantic rather than a horrific version of a thriller written in 1911 by French journalist turned novelist named Gaston Leroux. Unlike the many movie versions starring Lon Chaney (1925), Claude Rains (1943), Herbert Lom (1962) and Maximillian Schell (1983), this Phantom has not been scarred by acid hurled at him when middle-aged.

Born grotesquely disfigured, and exhibited by his parents in a cage as a sideshow freak, he grows up to be a prolific organist, composer, magician and inventor. Indeed, he helped the architect to design the Paris Opera House and created a subterranean hideaway for himself.

He becomes the Svengali who mesmerizes the impressionable chorus girl, Christine, and trains her to be an opera star who will sing his compositions.

As his Trilby, she worships her mentor for his fatherly guidance. But she is repelled by his hideously deformed face after snatching off his mask. Instead, she falls in love with Raoul, a suitor with the title of a count and the good looks of an Adonis (portrayed by the incredibly handsome California singer, Byron Nease).

Director Hal Prince has selected a first-rate cast of 36 largely Canadian performers. The principal players are as good, if not better, than the Broadway singers and hoofers who helped the musical win seven Tony Awards in 1988.

Irish tenor Colm Wilkinson, who created the heroic Jean Valjean role in the London production of *Les Miserables*, makes a hypnotic yet vulnerable Phantom. In the last scene, you sympathize with him as a figure of heartbreak when he sings tenderly to Christine whom he has abducted: "I gave you my music/Made your song take wing/And now, how you've repaid me/Denied me and betrayed me."

Toronto-born soprano Rebecca Caine, who alternated with Webber's wife Sarah Brightman as Christine in the original London production of *The Phantom*, similarly has a strong and dramatic singing voice. You believe her when she eventually kiss-

[Cont'd. on page 45]

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

L'SHANA TOVA to all friends, patrons & **CJN** readers from **Reva Stern** & all at our very own **Leah Posluns Theatre**. They wish you health & happiness in 5750, thank you for your ongoing support & look forward to sharing their outstanding new season with you, your families & friends. **Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

* * *

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Examines conspiracy of silence

Author vents outrage against pre-war generation

books

By BERNARD BASKIN

What Did You Do in the War, Daddy? by Sabine Reichel. Collins, $17.95 (U.S.).

When Sabine Reichel was bout 15 years old, she and her classmates in a German high school were shown a film about Nazi atrocities. It left her speechless, shocked and sick to the stomach. She had known little about the Holocaust and never considered the complicity of the older generation — including her parents. Somehow a conspiracy of silence had enveloped a terrifying event no one wanted to discuss or consider.

Reichel confesses: "The film showed the ultimate crime against humanity, and yet for me there was a missing link — the heart, head and soul of the machinery, the German people. The grown-ups always gave us the impression that it had just happened. All by itself."

Enraged at the callousness all about her, the unwillingness of most Germans to acknowledge their guilt, she asks a number of searing questions: "Did those mountains of bodies materialize out of nowhere? And those mountains of hair, eyeglasses, suitcases, shoes, gold teeth and children's toys? Whose hair was it and whom did these things belong to? Who put them there and why? Where were the hands that locked the doors of the gas chambers, that cut off all that hair, that pulled the triggers that neatly wrote out the millions of names into charts and engraved millions of numbers onto forearms?"

She wants to know where the people were who let it happen? "Where are they now — the closed eyes, the shut ears, the sealed lips?"

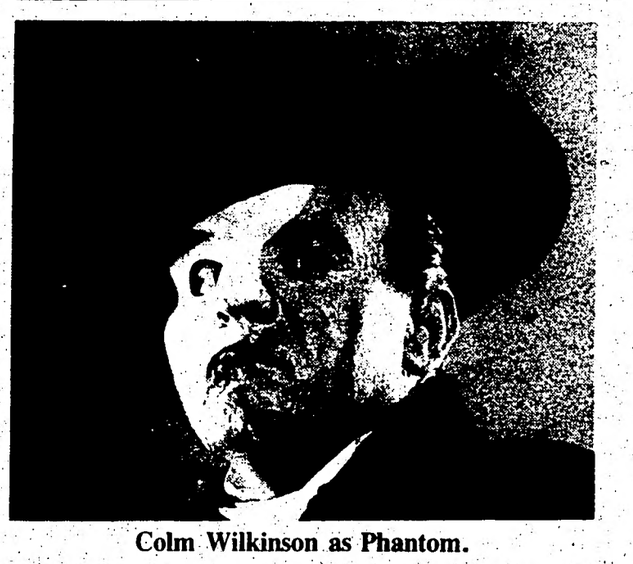
When she was 29 the author left Germany for New York to escape from the burden of her unendurable background. Her book — part memoir, part polemic — is an outraged protest at those who, overly or covertly, shared in the Holocaust.

Especially revealing is her description of how German and Austrian children were shielded from harsh truth. Inevitably, conflict and confrontation developed between children and parents. She met few Germans of her generation who didn't have a conflict with their fathers about the past at some time of their lives. The risk of discovering a heil-screamer behind a father figure who was supposed to be flawless was high, considering the overwhelming Nazi majority in Germany.

Might have known Jews

Touchingly the author speculates about Jewish friends she might have known. "I could have grown up with Jewish kids who were just ordinary brats like me, and we would have related without animosity becaue this black cloud of persecution would not have hung over them. And I wouldn't have had to deal with the fact that it was my people who had invented and carried out the efficient, cold-blooded genocide that killed most of them."

Some readers will feel that Reichel is extreme in her almost complete condemnation of the older generation, that she allows no room for the reaction of ordinary, weak human beings to the demands of a depraved and totalitarian regime. But, her book is necessary and important in the continuing battle against collective amnesia and the unfortunate desire on the part of many to erase the past.



Colm Wilkinson as Phantom.

Garth Drabinsky's gamble pays off with a mega-hit

[Cont'd. from page 44]

es her frog-prince in the final scene, confides that she loves him, yet gently chides him for his rampaging vengeance against society: "The true distortion lies not in your face/ It lies in your soul."

The Phantom repents and lets her have her freedom. And thus this modern opera ends, revealing the humanity behind the mask.

Be warned that there are flaws in both the production and the theatre. Some of the music seems derivative, echoing Mozart and Puccini. And some of the lyrics have a strained rhyme scheme, as shown in the song, *All I Ask Of You:* "Nothing can harm you/ I'm here to guard you."

Also, on opening night, the acoustics were sometimes fuzzy. The singing voices often assumed a steely edge as a result of the extreme electronic amplification. No doubt, however, these imperfections will be corrected.

Meanwhile, Drabinsky's gamble seems to have paid off and he has a multi-million mega-hit on his hands.

Children's singer Raffi comes out with live album

By CAROLYN BLACKMAN

TORONTO —

Raffi, the popular award winning children's singer and songwriter, has recently come out with his first live album.

Available from A & M Records, the collection comes directly from the soundtrack of Raffi in Concert with the Rise & Shine Band, the video filmed last summer at the Markham Theatre.

The songs, including Tingalayo, Apples and Bananas, Baby Beluga and Everything Grows, span his 19 year singing/songwriting career.

The Rise & Shine Band, which has accompanied Raffi on his North American tours, is a Toronto group made up of Bucky Berger on drums, Dennis Pendrith on bass guitar, Nancy Walker on keyboards, and Mitch Lewis on guitar, banjo, lap steel, harmonica and mandolin.

Raffi's last album, Everything Grows, was certified Gold this year in Canada (50,000 copies) and has sold almost 300,000 copies in the United States. Total sales of all eight of Raffi's albums are now over 4 million. He plans to return to the studio this fall to record a new album.

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Arts

Performances uniformly fine

Sea of Love romantic thriller that never treads water

By
SHELDON KIRSHNER

Is she or isn't she?

That's the burning question in *Sea of Love*, a romantic thriller starring Al Pacino and Ellen Barkin.

Pacino is a weary, somewhat alcoholic New York City detective assigned to track down a serial killer. Three men, having been shot dead through the head, have been found sprawled naked on their beds. Keller (Pacino) and his partner Sherman (John Goodman) believe they're crimes of passion committed by jealously inflamed women.

Placing lovelorn ads in a local newspaper, they hope they can draw out the murderer. After several dates, Keller meets Helen (Barkin), a sensuous divorce who arouses his suspicion. As Keller is romantically drawn to Helen, he can't suppress the feeling that she is the prime suspect.

It's quite a clever conceit, and *Sea of Love*, now playing at Cineplex Odeon theatres, makes the best of it.

The tension is palpable as Keller desperately tries to balance his professionalism with his attraction to Helen.

Pacino, Barkin turn up the heat

In one particularly effective scene, Keller, having spied a pistol in Helen's handbag, scurries around his bedroom like a chicken without a head, trying to decide whether he should go to bed with her.

The performances in *Sea of Love* are uniformly fine.

Pacino's portrayal of a lonely, disillusioned cop is first-rate. Pacino has the hangdog look of a loser in search of an elixir that will dramatically change his life. He mutters his words. His hair is disheveled. His suit is unpressed. He's less than sophisticated. He's the salt of the earth.

With her sultry voice and deliberately slinky movements, Barkin reminds a viewer of the late Veronica Lake. All that's missing is the curl over her eye. Barkin, sexy and leggy, keeps Pacino on his toes.

Goodman, pudgy and almost playful, provides what comic relief there is in this intense picture, which is framed by that lolling, classic song, Sea of Love.

With its concise acting, tight script and able direction, *Sea of Love* comes across as an enjoyable film.

Ellen Barkin and Al Pacino in Sea of Love.

Austeria provides a warped view into world of Poland's lost shtetls

Six and a half years ago, in Warsaw, I saw *Austeria*, Jerzy Kawalerowicz's film on Polish Jewry.

Last week, I watched it again at the Festival of Festivals in Toronto. And then, as now, I came away from it with mixed feelings.

Austeria, **based on Julian Stryjkowski's novel, leaves you ambivalent because it's a well-meant, but ultimately ineffective, tribute to the lost world of the Polish shtetl, destroyed by Nazi Germany in just a few short years.**

The title refers to a Galician inn, where a group of Jews gather on the opening day of World War I. To the distant thunder of guns, two wagon-loads of Chassidic Jews debark at the inn, to be joined by a "Noah's Ark" of mainly Jewish travellers fleeing the threat of Cossacks.

Austeria unfolds in the inn, as well as in a number of dream sequences, the most picturesque of which is a regal ball presided over by the aging Austro-Hungarian emperor, Franz Josef. In this lush, evocative scene, which is staged brilliantly, the emperor's aides graciously stoop to pick up the scattered pearls of a lovely lady's necklace. Retrieving the pearls, they let a bemused Franz Joseph give them back to her. It's a perfect gesture of noblesse oblige.

But that, of course, is not the point of *Austeria*. This is merely a flourish. Kawalerowicz is far more interested in Jews, and these are the people who fill *Austeria* with its particular flavor.

Tag (Franciszewk Pieczka), the Jewish innkeeper, is the central character. He's a complex person — somewhat skeptical of religion, despite his supposed orthodoxy, and blasphemous (he confronts a shocked congregation with a hunk of pork). To add to it all, he's a brazen philanderer, fornicating with Yevdokha (Liliana Glabozynska), the licentious milk maid who refers to him as an "old devil."

Yavdokha's reference, together with Tag's adulterous behavior, is less than appealing, and may even cater to anti-Semitic myths. It's undignified, to put it mildly, and has the effect of undermining Kawalerowicz's goal, which is clearly the memorialization of Polish Jewry.

Yet Tag is not the only one who succumbs to the pleasures of the flesh. Blanca (Golda Tencer), the wife of a merchant (played by Szymon Szurmiej, the veteran of the Yiddish theatre in Poland), shamelessly gives herself to a soldier. This, perhaps, is too realistic by half.

In another scene, Tag's boyhood friend, the local Roman Catholic priest, pays him a supposed compliment, saying he's "different" than other Jews. Tag counters by remarking that "all Jews are the same" — which is patently untrue, and reveals Kawalerowicz's all too narrow, stereotypical focus.

The Chassids are figures of ridicule, even fun, if only unintentionally. They urinate in unison on the side of a road; they are loud, nettlesome and superstitious, and their tzaddik (Wojciech Standello) is lost in a trance. Later, in a collective frenzy, they strip and frolic in a river like children.

As they splash around, artillery shells land nearby, killing and wounding some of them. In a poetic touch, the water turns pink, then red. This is Kawalerowicz's solemn ode to the martyred Jews of Eastern Europe. Instead of using the Holocaust as a vehicle for expressing the mass murder of a community, he dwells on an ordinary incident of a war that now seems lost in the mists of time.

Austeria, which resounds to the intimations of Haman and the advent of the Messiah, tries to be faithful to the traditions of East European Jewry. But, regrettably, it falls significantly short of the mark, and even leaves a bad taste in the mouth. For all its attempts to be true to the spirit of Polish Jewry, *Austeria* **is unsettlingly unauthentic.**

A great pity. — **S.K.**

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Jerusalem's Ticho House a charming stop in city

By
ROSE KLEINER

JERUSALEM —
Visitors to Jerusalem, both families and individuals will enjoy a stop at Beit Ticho, or Ticho House. A part of the Israel Museum, this charming house contains fine exhibits, and a pleasant coffee shop for the weary tourist.

The house is the former home of Dr. Abraham Ticho, an eye specialist, who was famous throughout the Middle East, and his wife, Anna, a noted artist.

On display in the house are the artworks of Anna Ticho, and an important collection of Chanukah lamps, which was assembled by her husband. The house is located on spacious grounds, a few minutes' walk from the centre of town.

Its architecture and photographs subtly evoke the era when Dr. and Mrs. Ticho lived and entertained here some of the city's most prominent intellectual figures.

Nobel Prize winner S. Y. Agnon was a frequent guest, it appears. His reflections on why Ticho chose to become an eye specialist are recorded on a large poster as one enters the house. Ticho, says Agnon, chose his specialty because he wanted to help people enjoy his wife's art works better.

Born in Moravia

Both Anna and Abraham Ticho were born in Moravia in the 1890s, and had been educated in Vienna. Anna studied painting and drawing. At the age of 18, in 1912, she settled in Jerusalem. There she met, and soon married Ticho, who had come from Vienna in the same year.

It was not until her mid-30s that Anna Ticho devoted herself exclusively to drawing. Her favorite subject was Jerusalem and its rocky, arid landscape, which she skilfully explored in a number of small pencil and charcoal drawings.

Her method and technique remained unchanged until 1950. After that year she made use of charcoal, pen and brush, and her work became more complex.

Aside from her landscape drawings Ticho also did portraits and lovely still-life watercolors. Her works were exhibited abroad and were purchased by many leading museums.

Ticho, after settling in Jerusalem, was known for his work in treating trachoma. From 1919 to 1921 he was head of the eye department at the Hadassah hospital in Jerusalem. Eventually he founded his own hospital and clinic for eye diseases, which occupied the lower level of his large home.

He worked at his hospital until his death in 1960. His patients came from all parts of the Middle East, and included the very poor, as well as Arabian princes. Over the years he received many honors for his research work.

Ticho's remarkable Chanukah lamp collection is considered one of the largest of its kind in existence. It consists of 150 items. It was gathered in Jerusalem over a period of 40 years, and contains lamps from all over the Diaspora. Examples from Eastern Europe, North Africa, the Middle East and even from Afghanistan are found in this collection.

In a sense the lamps reflect the various waves of immigration to Israel in our century. The collection became famous as early as the 1920s, and has been referred to in a number of publications.

Ticho kept the lamps in his study, on a wall surrounding his desk, until his death. The lamps were then exhibited at Jerusalem's Bezalel Museum.

Ten of Ticho's lamps are now on permanent display in the Israel Museum's Judaica section. Another 30 lamps have been hung again on the walls of his restored study.

Ticho House is a favorite stop for Israelis who frequent its garden coffee shop, and museum gift shop. The coffee shop is a delightful place for a snack, or a light supper. It is open from 10 a.m. to midnight during the week.

Museum hours are the same as those of the Israel Museum, and admission is free. Five different buses pass near Ticho House — Nos. 6, 11, 15, 18 and 21.

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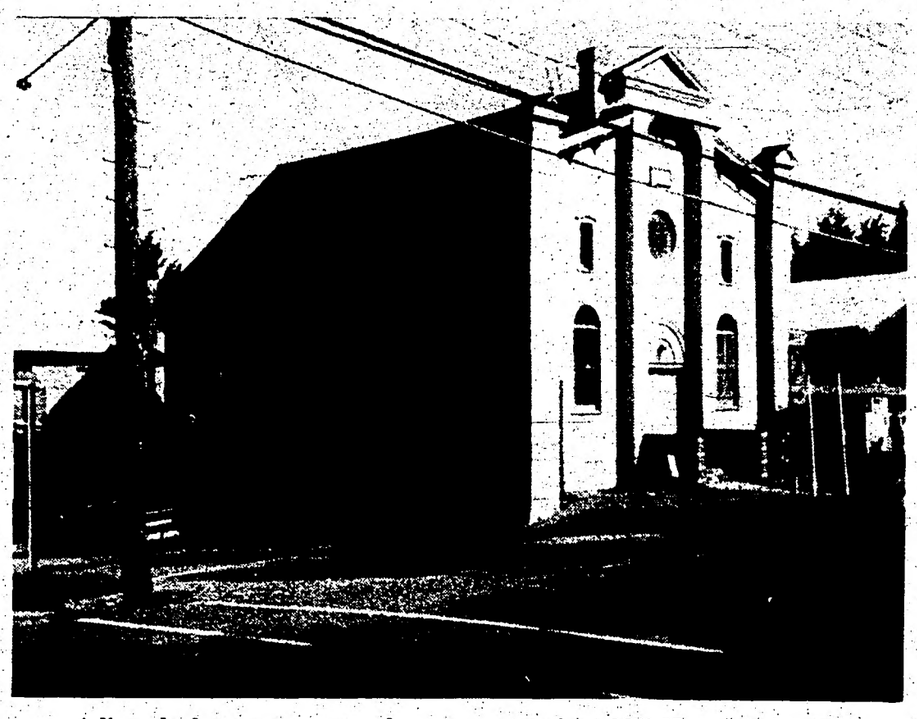
Travel

Tupper Lake shul gets new life as historic site

By
GIL KEZWER



Adirondacks synagogue undergoes renovation. [Gil Kezwer photo]

TUPPER LAKE, N.Y. — After decades of neglect, the inactive turn-of-the-century synagogue in this Adirondack Mountains holiday town is abuzz with activity. Workmen are digging a new foundation, putting on a new roof and completing electrical work on the site, which was recently added to both the National and New York State Registers of Historic Buildings (September and July 1988 respectively).

An exhibit about Congregation Beth Joseph, including a 1929 ark curtain, six Torah covers and old photos, was held Aug. 11 through Sept. 17 at the Mill Gallery in nearby Malone. The synagogue will be formally rededicated next summer as part of Tupper Lake's centennial celebrations.

Said Janet Chapman, president of the Beth Joseph Historical Preservation Society and the driving force behind the restoration project: "We're doing this as a living memorial to the village's early settlers." Chapman hopes to reactivate the synagogue by involving summer cottagers in the area. Except for the occasional funeral, the shul has not been used since the mid-1950s when regular Sabbath services ceased. Today there are three Jews living in Tupper Lake.

The building is situated on Lake Street overlooking tranquil North Bay, a dammed tributary of the Racquette River, into which the waters of Tupper Lake flow on their way north to the St. Lawrence.

The 2,200 sq. ft. clapboard structure was built in 1905. The architecture combines traditional features, such as a women's balcony and central bimah, with classic engaged columns and pediments on the exterior. The interior is decorated with fir wainscoting from local mills typical of the vernacular style of Adirondack summer houses and lumber camps.

A prominent plaque above the facade's stained glass rosette window identifies the year "taf resh samakh vav" (5666) in the Jewish calendar (1905/1906). A Hebrew inscription above the arch over the main door reads, "This is the gate of the Lord. The righteous shall enter it." (Psalm 118:20).

When it was built, Beth Joseph served a community of 35 families. Most of the householders came as itinerant peddlers selling in the area's lumber camps who later opened the first shops in Tupper Lake. Jews first came here in the 1880s. The town burgeoned after July 1890, when it became the terminus of the New York Central Railroad, which was later extended to Montreal. The congregation was founded in 1887 and met in people's houses for nearly two decades until their handsome building was erected.

But in a story repeated in small towns all across America, the younger generations moved away in pursuit of educational and professional opportunities until finally there weren't enough Jews left for a minyan and the synagogue closed.

Funding for the (U.S.) $70,000 project is being raised through private donations from local citizens, descendents of the synagogue's members and other benefactors. Donations may be sent to the Beth Joseph Historical Preservation Society, 3 Moody Rd., Tupper Lake, New York, N.Y., 12986.

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European-style village a welcome change of pace

Earl Beattie provides insights into the past and present of British Columbia's thriving new mountain resort area.

* * *

WHISTLER, B.C. — Driving up to Whistler along the winding road from Squamish was an adventure in itself. We drove past forests of evergreen through mountains and hills, past streams that rushed down at us with white water visible, giving way to swampland, and arrived at Whistler at noon or what we thought was Whistler. It turned out to be merely the hinterland of the fabulous village popularized by Olympic champion Nancy Greene just a few years ago.

When I lived in B.C., Whistler was only a faraway place beyond Squamish and Garibaldi. Few people went there. Today it is a busy little resort city. Its houses are of a picturesque Swiss-type construction, climbing the slopes with snowcapped peaks as a background. Birds abound. We pulled into the large parking area, settled just short of the central square where no cars are allowed. We joined the happy summer throng. No skis but happy just to be free in that ambience, sitting under umbrellas on benches or chairs and enjoying their leisure time.

At our outdoor restaurant there was a line-up of little birds, flitting from tree to tree to get the seeds laid out for them or flying down to the grass for more seeds. When they flew away they were so tame that they practically took a dip in our coffee cups.

That day we had dinner at one of the many restaurants around the Village Square and chose the one in the hotel built by Nancy Greene and her husband. It wasn't particularly notable, but a group of hearty Germans sitting across from us found it hilarious to order hamburgers which they said they were eating for the first time. I told them it was fattening and the men patted their tummies in recognition, showing they had some grasp of the language.

There are few direction signs. Just getting back to a place we had just been to was a chore, but eventually it worked out. We found a small hotel at a reasonable summer cost (the high season, of course, is winter, beginning in November. The room was commodious, complete with Jacuzzi and a fireplace, which of course we had no need of in that July weather.

I was tempted to go up on the skilift, but my dizziness (occasioned by a stroke several years ago) and my wife warned me against it. So, next day, we jumped in the car and sped back down that steep, winding road to Squamish and on to Britannia Beach again.

Where there are roads, we could have driven up the mountain slopes to a ski height and looked toward Alaska on the one hand or Vancouver on the other. One last thing we did at Whistler was to dine at a fine French restaurant, Chez Joel. There we found a hearty English-speaking group from Vancouver loudly and merrily singing Alouette and a few ribald songs. These people were attending a seminar which promotes the use of the French language. This gathering was their grand finale. When I poked my head in their special dining room, they asked me to join in, but not wanting to ruin the melody, I declined. Such was the friendliness of this European-style village in the mountains of B.C.

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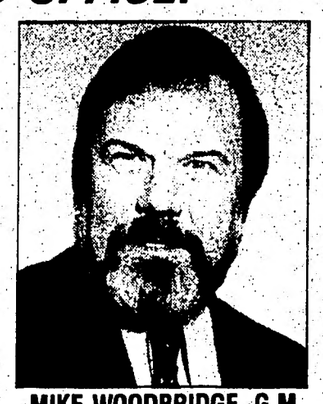
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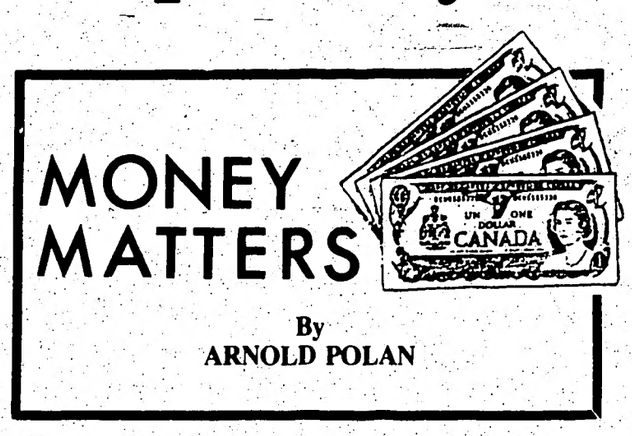
Business Outlook

Taxed as interest income

Bearer coupons often prudent move for investors



By
ARNOLD POLAN

Bearer coupons are Government of Canada or Provincial Government bonds where the coupons have been stripped from the regular bond. These detached coupons are then offered for sale individually.

Unlike Guaranteed Income Certificates (GICs) or term deposits which pay you interest on top of your initial investment, coupons are sold at a discount and mature at par. The amount of the discount determines the yield you receive on your initial investment.

For example, a coupon maturing at $6,250 in 14 years will be discounted to cost (depending on current yields) approximately $1,599 today for a yield of 10.10 per cent. Because your interest payments are reinvested and compounded over the life of your coupon, yields are attractive.

Coupons are an excellent investment for several reasons: high yields; a government guarantee; no reinvestment risk because there are no interest payments to reinvest at possibly lower interest rates; liquidity through the secondary market and a wide range of maturities to make financial planning easier.

Because the return on a coupon is taxed as interest income and under the recent budget, this income must be declared annually for tax purposes, although it has not yet been received, coupons are ideal for tax-sheltered plans such as RRSPs and RESPs. Registered Retirement Savings Plans (RRSPs) and Registered Education Saving Plans (RESPs).

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The amount of principal that is paid each month will increase gradually over time according to the amortization schedules of the underlying mortgages. Because of their monthly cash flow, MBSs are ideal as an income supplement or as an investment for a Retirement Income Fund.

Preferreds shares are included in the fixed-income category because, although they do represent ownership in a corporation, they pay a regular fixed dividend. In the event of default or liquidation, preferred shareholders are paid before common shareholders but after bondholders.

Like common shares, preferreds trade on the stock exchange but because the dividend is fixed and the liquidating price is set at par ($25), the market price of preferreds does not fluctuate like that of a common share.

Preferrable are more stable, but they are not able to participate in earnings growth of a company to the same extent as common shares. Also, preferreds usually do not carry voting rights.

As a result of tax reform, corporations have lost the tax incentive to issue preferred shares. As the amount of issues outstanding gradually decreases over time, investors will choose to hold onto their shares rather than trade them.

In any event, when they are available for sale you should consider including preferred in your portfolio as an income/equity component. They provide an attractive rate of return and allow you to take advantage of the dividend tax credit.

As with bonds and debentures, there are many different types of preferred shares with various features. For more detailed information regarding any of the specific investments referred to in this article, consult a financial expert.

* * *

Arnold Polan, a chartered accountant, is a vice-president and a director of ScotiaMcLeod.

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Business Outlook

State-of-art food-service technology

It really isn't pie in the Sky(Dome)

By
STEPHANIE CHAPMAN

TORONTO —
A McMilestone was reached recently when McDonald's of Canada Ltd., saw the opening of its 600th restaurant.

Located in Toronto's SkyDome and referred to as the Esplanade location, this is North America's largest McDonald's to date. The establishment is a two-level, 504-seat restaurant that features state-of-the-art food service technology that required more than three years of research and development.

Hundreds of McDonald's owner/operators attended the gala event which was followed by guided tours of the Dome. The tour groups were taken to McDonald's 70,000 sq. ft. warehouse under the Dome where the company is able to keep three events' worth of stock. Fresh huge deliveries are made everyday. For example, 192 cases of fries are accepted each day.

George Cohon

In actual numbers, more than 17,000 McDonald's employees work at Skydome. In addition to the Esplanade restaurant, McDonald's Skydome operations consists of four McDonald's counter-service restaurants, 20 "SkySnack" stadium fare concessions, 48 beverage stations and nine vending machines.

The opening of the restaurant is the culmination of 22 years of growth; from one restaurant in Richmond, B.C. in 1967 to a more than $1.2 billion business serving more than 1.5 million Canadians daily.

This year, McDonald's Canadian operation will purchase more than $440 million in product from more than 120 local independent suppliers. With 60,000 Canadians on the payroll, McDonald's is the country's seventh largest employer.

As part of the company's commitment to the community and to celebrate the opening, 600 Toronto-area children were guests at an evening baseball game. The children came from E.C Drury School for the Deaf, Variety Village, Hugh MacMillan Medical Center, Big Brothers of Metropolitan Toronto and the Metro Toronto Housing Authority and Company.

The newest project for McDonald's was the announcement of a joint venture with Moscow. The agreement with the City of Moscow Foodservice division is to open 20 McDonald's restaurants and a 100,000 sq. ft processing and distribution lab in Moscow.

The first Moscow McDonald's is scheduled to open in January 1990 and it will accommodate 700 inside and 200 customers outside. This ruble currency restaurant will be the largest McDonald's in the world, capable of serving 15,000 customers daily.

As he announced this latest project at the opening, George Cohon, president and CEO of McDonald's, referred to the joint undertaking as "burger diplomacy".

Israel's inflation rate is continuing to rise

TEL AVIV (JTA) —
Israel's cost-of-living index rose by 1.2 per cent last month, some 50 per cent higher than anticipated, the Central Bureau of Statistics .

The August figure brings inflation for the year so far to 14 per cent, dashing Finance Minister Shimon Peres' hopes of keeping it under 10 per cent.

Last month's rise was attributed largely to government-initiated price increases of subsidized goods and services.

Under an agreement reached by the finance ministry, the Employers Association and the Histradrut trade federation, all salaried employees in Israel will receive a three per cent pay increase with September salaries, due to be paid on Oct. 1.

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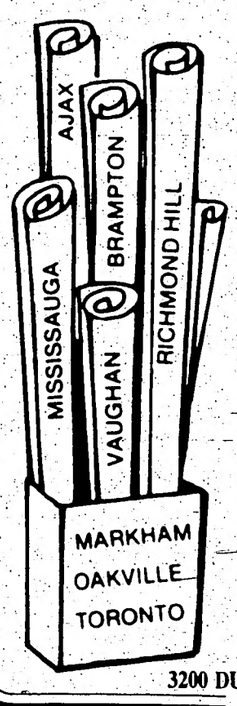

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Business Outlook

Foreign investors still seek business ventures in Israel

By
NECHEMIA MEYERS

REHOVOT — The intifada has not killed foreign investment in Israel.

On the contrary — rocks and Molotov cocktails not withstanding — an unprecedented number of potential and actual investors have made whirlwind visits in recent weeks.

One of them, British press magnate Robert Maxwell, has already put many millions of dollars in an Israeli newspaper (Maariv), an Israeli pharmaceutical firm (Teva) and an Israeli company that produces state-of-the-art graphic printing systems (Scitex). Recently Maxwell tried to buy 50 per cent of the shares of the Union Bank, though so far his offer has not been accepted.

Also seeking out new investment opportunities were several Americans. They included: John H. Bryan, chairman of the Sara Lee Corporation, which already has a million share in the Delta-Galil textile firm and Roy Disney (Walt's nephew), whose Shamrock Corp. has been pleased by the returns it received after buying into an Israeli food processing project and local media enterprises.

Further Italian investment may be heralded by the visit of another big-money man, Carlo De Benedetti, chairman of Olivetti Corp. While in the country, he explored the possibility of investing in electronics, electro-optics and telecommunications firms.

Finally, Canadian Charles Bronfman, having sold his stake in the Supersol chain (which brought supermarkets to Israel), was here to buy more shares in Teva Pharmaceutical Co. and to look into other ventures.

The far-reaching trade agreements that Israel has concluded with both the United States and the European Economic community — which will allow the products of Israel-based firms virtually free access to both the United States and Europe — has cetainly helped attract overseas companies. Also of significance, says Stanley Gold, president and chief executive officer of Disney's Shamrock Corp., is the fact that investment bargains are to be found in Israel.

But this does not lessen the importance of the special perks that the government offers to foreign investors, who pay a tax of 10 to 23.5 per cent on their profits, while their Israeli counterparts typically pay over 40 per cent. The overseas money men likewise benefit from generous government loans and grants (which sometimes exceed their own investment) and, finally, they can pull out their money at any time, no questions asked.

Incentives attractive

Finance Minister Shimon Peres and his colleagues are willing to do almost anything to attract foreign investments. Indeed, some economists say, they go too far: government help is so substantial that the country enjoys little or no net benefit. Moreover, the critics add, foreigners invest mainly in existing enterprises so that few new economic assets or jobs are created.

Mati Davidowitz, deputy director of the Investment Authority in the ministry of commerce and industry, remains enthusiastic about foreign investments, and particularly stresses the importance of the marketing know-how that overseas investors bring with them.

"If a foreigner buys the shares of a local company," Davidowitz declared, "you can be sure that there will be a market for its products because he won't invest in an enterprise until he has determined that such a market exists."

For that and other reasons, the government will continue to court the Maxwells, the De Benedettis, the Disneys and the Bronfmans, and continue to hope that their success will persuade additional investors to follow in their footsteps.

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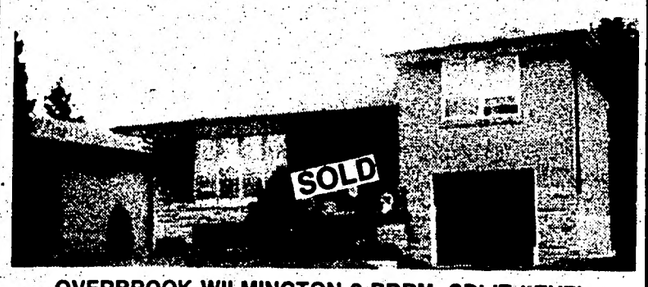

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$999,000. Gracious 2-storey, 4 bdrm., eat-in kit., prime location! Quiet crescent. E./M. Church 449-2020.

BAYVIEW/YORK MILLS — BRAND NEW!!
$949,000. Best value. 3,800 sq. ft., family rm., den, 4/5 bdrms. Builder will buy your home! B. Barker 449-2020.

A MUST SEE! YORK MILLS AREA!
$939,000. Rambling bungalow. 3 bdrms., 3 baths, hrdwd. flrs., rec. rm., games rm. Sue Feldman 487-4343.

NEW LISTING — DON MILLS/STEELES!
$928,800. Custom built 2-storey. 4 bdrms., fabulous lot 68'x180'. Private gardens. Marilyn Feldman 449-2020.

OLD WORLD CHARM — EVERYTHING NEW!
$769,900. Olde Thornhill. Sep. gar./loft. Lot 82' x 148. Home in move-in condition. Saryl Spector 737-1100.

RAVINE NEAR A. Y. JACKSON HIGH
$659,900. 2-storey with finished walk-out bsmt. Renovated with all the "bells & whistles". Judi Gottlieb 449-2020.

JUST LISTED IN DENLOW ESTATES
$619,000. Charming 4 bdrm., sep. living/dining rms. Quiet crescent close to transportation. Ron Baker 449-2020.

QUIET COURT — LESLIE/BANNATYNE
$539,000. Best value! Renovated bungalow, fabulous lower level, double garage. Heddy Blaug 449-2020.

A MUST TO SEE IN GREEN LANE!!
$495,000. Beautifully decorated 3,000 sq. ft. 2-storey, 5 bdrm., neutral decor. Saryl Spector 737-1100.

EXCELLENT VALUE! BUY NOW!
$449,000. Move right in! 4 bdrm., 2 storey, 3 baths. Wonderful kitchen & fam. rm., fireplace. Sue Feldman 487-4343.

AFFORDABLE BATHURST MANOR!!
$415,000. Big house, big lot, mint condition across from ravine. Must sell!! Barbara Yanover 449-2020.

THIS IS GREAT. COME & SEE IT!
$379,000. Bathurst/Steeles. Spacious 2 storey, main fl. fam. rm., premium lot onto park. Ron Baker 449-2020.

BEST BUY IN AREA — NEGOTIABLE!!
$346,000. Renovated. det. sidesplit, 3 bdrms., 3 baths, fin. bsmt., 2 frpl., dbl. gar., CAC. B. Yanover 449-2020.

NEW "PENTHOUSE" — PETS WELCOME!
$271,200. Avenue Rd./401! Luxury 2 bdrm. + solarium! 2 baths/ens. laundry! Great view! Diane Allen 487-4343.

TOWNHOUSE AT DON MILLS/STEELES
$222,888. Best buy in area. Newly painted, backs on park. Very motivated Vendor! Saryl Spector 737-1100.

YORK MILLS/BAYVIEW — PRIME AREA!
$2,550/mo. Lovely bungalow. Spacious liv./din. rms. Eat-in kit., overlooks grdn. Poss. Nov. M. Church 449-2020.

NEW CONDO AT GLENCAIRN/BATHURST!
$1,495/mo. Luxury 1+1 bdrm., marble, Jacuzzi, 6 new appl., grey & white decor, park & locker. B. Yanover 449-2020.

EGLINTON/AVENUE RD. - UPTOWN LIVING!
$1,290/mo. 2 charming apts. are available. 2 bdrm., 1 bath, eat-in kitc. Don't miss it! M. Church 449-2020.

Canada Trust / Realtor
The Canada Trust Company

BATHURST GLENCAIRN
$799,000 516 Glencairn, 5 bedroom custom built home, 9 ft. ceiling, main floor family rm., den, fireplace, marble entrance, gourmet white kit. Luxury quality. Call for details D. Abraham 783-3333.

CONDO CHOICE NORTH!
$219,000 100 Antibes, luxury 2 bdrm, 2 baths - view + shabat elevator. Thrimrose choice of lux. 2 bdrm, 2 baths - walk to shop, TTC - the Savoy - 1 bdrm & 2 bdrm - Tridel - from $219,000. D. Abraham 783-3333.

CONDO — CONDO — CONDO
$163,000 From - one, two & three bdrm, Glencairn subway - 360 Ridelle - lux + view - new kit, bath, pool, sauna, security, walk to shop - 155 Marlee - 2 bdrm - 3 bdrm, laund. ensuite, shabat elevator, T.V. security. D. Abraham 783-3333.

1 Houses For Sale

HARVEY KALLES
441-2888 REALTOR 488-4488

NORTH

CONTEMPORARY MASTERPIECE
$5,500,000 — This very luxurious and sophisticated estate commands 1.65 acres on presigious Post Road. Offering the ultimate in quality craftsmanship and contemporary elegance - tennis court. To view call Elise Kalles 488-4488.

BAYVIEW AND POST ROAD
$3,880,000 — This traditional home was designed for the buyer who expects the quality of life to be reflected in his lifestyle, offering formal elegant living - fabulous wooded ground - pool and tennis court. Elise Kalles 488-4488.

THE BRIDLE PATH
$3,880,000 — Unique opportunity to build your dream house on 2 acres in one of the most prestigious areas in North America. An ideal country setting - 20 minutes from downtown. To view this very special property call Elise Kalles 488-4488.

MISTY CRESCENT-SANDFIELD
$2,590,000 — Offering traditional grandeur and comfort. Formal principal rooms for entertaining and custom finished lower level for casual family living. An indoor and outdoor pool for year round swimming. Elise Kalles 488-4488.

OLD YONGE — 3 SEVERED LOTS!
Lots 1 & 2 — 79' x 210' @ $1.1M. Lot 3 — ¼ acre with Tudor home @ $2.150M. Magnificent treed setting. Superb opportunity to build your own home on this much admired estate! Michele Noar/Cheryl Graff/Frances Novack 441-2888.

CUSTOM VILLA — FIFESHIRE
$1,980,000 — Distinctive architecture and customized appointments make this residence a rare find. Amenities include greenhouse kitchen, gallery, library, sunken living room and secluded grounds with pool and patios. Elise Kalles 488-4488.

HEARTHSTONE CR. — N. YORK RAVINE
$995K — New 4,450 s.f. custom home. 5 bedr, 7 bath, marble entry + hall. Fab. master with firepl. Gourmet kitch, skylights, french drs. + w/up from bsmt. to gorgeous ravine. A. Taylor/D. Ruscica 441-2888.

BAYVIEW/STEELES — $549,900
Wonderful 2 storey family home with large enclosed front entry. White kitch, gorgeous fam. rm. with built-ins, fin. bsmt. with 5th bedr or off. S. facing gdn. A. Taylor/D. Ruscica 441-2888.

RENTAL BATHURST SO. OF LAWRENCE
Close to Caribou Park. $2,500 per mo. Exec. 4 bdrm sidesplit, 4 baths, family rm, exceptional rec. rm. Steps to all amenities. G. Kerbel 488-4488.

½ ACRE LOTS + SECLUDED COURT!
Great wooded south lots, surrounded by millions + + + homes! Build your own dream home in this prime location! Rachel Ilany or Alyce Dlouha 488-4488.

YORK MILLS/BAYVIEW FIRST AD!
Prestigious location! Fabulous pool size lot, reno. 4+1 bdrms, ranch bung, main fam. rm, modern kit, skylight, fin. lower level. Carole Lazer 488-4488.

CENTRAL

ALEXANDRA WOOD — RAVINE
$3,950,000 — Enjoy all the elegance and excitement of Toronto - while living in a secluded country setting. Traditional in style - providing the ultimate in luxury. Magnificent ravine property with pool and patios. Elise Kalles 488-4488.

LOWER VILLAGE — EAST OF SPADINA
$1,390,000 — Much admired + coveted, a very special stone front home has 4+ bdrms SOLD ms, bleached oak floors, fireplace + magnificent landscaping! Superb!!! Rachel Ilany or Alyce Dlouha 488-4488.

FOREST HILL — $895,000
Ready to sell. 4 bdrms, main flr. den + powder rm, finished bsmt, 50'x147' lot, family kit, CAC, dble. garage. B. Jacobs/G. Kerbel 488-4488.

BATHURST/HILLHURST BLVD.
Newly renovated, spacious 4 bdrm, sidesplit, fam. rm, rec. rm, 2nd kit, walk-outs, fast closing available. B. Jacobs/G. Kerbel 488-4488.

CEDARVALE STEPS TO GLENCEDAR
$739K asking. Beautiful south 670 ft. lot, 4 bdrms, 4 baths, large family size kit, main flr. den & p.r, fin. bsmt, CAC. Gert Kerbel 488-4488.

CEDARVALE-CENTRE HALL — $559K
On 50' frontage, 3 bdrms, self-contained bsmt apt, CAC, room for expansion. Terrific value! Barbara Jacobs/Gert Kerbel 488-4488.

BATHURST/GLENCAIRN FIRST AD!!
Truly unique reno large principal rms, 6+1 bdrms, main fam. rm, french doors, gleaming hardwood flrs. European kit, custom cabinets, skylight, fin. lower level, 3,300 sq. ft. of luxury. A home to be viewed. Extras! Carole Lazer 488-4488.

CONDOS

BAYVIEW/SHEPPARD PENTHOUSE
$549,000 — Spectacular design over 2,000 sq. ft, 2 bdrm. suite. His & hers master ensuites. 500 ft. open terrace. Modern white kitchen, 2 parking spaces. N. Kopman 441-2888/O. Schrage 488-4488.

EXECUTIVE CONDO — YONGE/ST. CLAIR
$489,000 — Exceptional price + location! Luxury 2 bdrm, 2 bath suite, prestigious bldg, marble in white kitchen, baths + solarium, 24 hrs. security, pool! Rachel Ilany or Alyce Dlouha 488-4488.

THE SIGN OF SUCCESS

REAL ESTATE

1 Houses For Sale

Forest Hill
Real Estate Inc. Realtor
488-2875 226-1987 886-1988

CENTRAL PROPERTIES

LOWER VILLAGE — GEORGIAN
Old Forest Hill Rd! Often sought after large panelled foyer, centre-hall plan, oversized L.R. + D.R. 6 bdrms. Dble grge. Move-in cond. Cathy Kwinter 488-2875.

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STONE BEAUTY — LOWER VILLAGE
Don't miss out on value! Spacious two stry. 4+ bdrms. Dream master ensuite. Large kit./B.R. rm. & w/o to garden. Main Den, Dble grge. Won't last! Cathy Kwinter 488-2875.

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VIEWMOUNT AVE — THE PARK!
Your chance to own a magnificent home with tennis courts + park at your back door. A dream house, not to be equalled. Judy Goldman 488-2875.

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A GRANDE DAME! ANNEX
Live in owner's suite then convert to former single family elegance. Basics all there. Victorian Grandeur. $1,200,000. Brenda Thomson 488-2875.

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220 VIEWMOUNT AVE. $979,000
New custom 5 bdrm. home. Expansive principal rms., huge gourmet kit. with w/o to deck. Best value. Ann Kamin/Anna Pollock 226-1987.

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FOREST HILL $939,000
Very spacious foyer leads to oversized principal rms. elegant panelled library. New oak kitchen, 4 bdrms. Sparkling pool. ++ Coline Joel 488-2875.

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78 GLEN PARK AVE $909,000
Architecturally delightful new home! 5 bdrms, 2 ens. Laundry on 2nd flr. Mn flr lib. + fam. Private treed backyard. Judy Goldman 488-2875.

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GLENGROVE/SHELBOURNE — NEW
3 homes under construction, appr. 3,800 sq ft. A-1 design + quality. Priced from $900,000 - $1,000,000. David Wagman 488-2875.

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HAVERGAL AREA — 55' x 191' LOT
An exquisite renovated home on a rarely available, country-like lot. Gourmet white kitchen. New baths. Architectural Digest! Celine Joel 488-2875.

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FOREST HILL — HOUSE & GARDENS
A Very elegant renovated home with charm & fine detailing throughout. Sumptuous master bdrm, Den & library. Outstanding bsmt. Celine Joel 488-2875.

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623 COLDSTREAM AVE $859,000
Please bring an offer! Exceptional 4 bdrm Georgian! Huge rms. Fab. mstr. S. lot Judy Goldman 488-2875.

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WHITEHALL DUPLEX $790,000
Let me explain all possible arrangements for this fine home, vacant & waiting your inspection. Move-in condition, frpls. Brenda Thomson 488-2875.

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YORK DOWNS & BATHURST
New home to be constructed on 50' south lot. Approx. 3,500 sq ft of luxury. Work with builder to design your dream home. Plans available. Allen Tobe 488-2875.

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55 GILGORM $749,000!!
This will be gorgeous! 3 bdrm & study. Mn flr. fam rm. Exceptional detail. Get in now to work with the builder. Jeffrey Wagman 488-2875.

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HILLHURST/DALEMOUNT
Reduced! 9 rm. executive home featuring lrge principal rms., deluxe kit., fam. rm. & fin. bsmt. w/nanny's quarters. 60 x 127 lot. Lynda Stoneman 226-1987.

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READY FOR OFFER — GLENCAIRN
Multi-level home. Total reno. 3 bdrms., 3 baths, fam. rm. & huge rec./play rm. Open frpl. All appls. & window coverings. Mint cond. Lynda Stoneman 226-1987.

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1ST AD! NEW 4 BDRM ALLENBY!
Completely redone 2 storey. Marble baths. Kitchen-Fam rm. w/o to deck, skylights. Finished to perfection! Hurry! Michele Scheffler/Jeffrey Wagman 488-2875.

1 Houses For Sale

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BATHURST/GLENCAIRN $669,000
Quality renovated! Prof. decorated. Spacious Living & din. rms. 4 bdrms. Family rm. Close to Synagogues. Eleanor Wagman 488-2875.

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EAST OF BATHURST/N. GLENCAIRN
Outstanding value at $669,000. Huge principal rms in this up-dated 4 bdrm on Prime bock. Gorgeous mstr ens. Addition possible. Celine Joel 488-2875.

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TRIPLEX EXCELLENT INCOME!
Reno. Wood trim & floors. Sep entrances, garden, deck, 5 car pkg. 1-3 bdrm, 2-2 bdrm., laundry ensuite. Susan Slater/Rosalie Roebuck 488-2875.

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FOREST HILL - GLENARDEN
Best value! 4 bdrm., spacious principal rms., eat-in kit., lrge. foyer, 2 frpl. Hedged garden. Anna Pollock 226-1987.

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71 LATIMER $595,000
The ultimate in value! 3 bdrm marble ens. Jacuzzi, marble pwdr rm., solarium kitchen, mrbl foyer. Finished bsmt! Jeffrey Wagman 488-2875.

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NR UCC-FOREST HILL $579,000
Wonderful 3 stry det. with 4 bdrm. 2 frpl., new gas, pv. dr. & grge. Hdwd flrs, den & office. $100,000 2nd mtge. 10% open. Marg Hutchison 488-2875.

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CEDARVALE RENOVATED 4 BDRM
$579,000 Gorgeous decor, modern kitchen with w/o to deck, 3pc ensuite, new 4pc bath. Lovely garden. CAC! Jeffrey Wagman 488-2875.

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MADISON PIED A TERRE $579,000
Flowing entertaining rooms with O.F.P'S, small charming garden. Possibly great financing. Call for open house times! John R. Thomson 488-2875.

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SHELBOURNE SPECIAL $559,000
Newly renovated with style. Main floor family rm. opens to garden. 3 bdrms. Fin lower level. David Wagman 488-2875.

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GLENGROVE AVE W MOVE-IN!
Nothing to do here but enjoy this 2 storey 3+ bdrm. home. Young feeling thru-out! Finished basement. Dble grge. White & eat-in kit. w/o. Cathy Kwinter 488-2875.

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INVESTMENT OPPORTUNITY
Duplex in a prime location. 2-2 bdrm units. Frpls. in each unit. 2 car pkg., move-in cond. Great investment. Call Judy Hendler 488-2875.

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BATHURST/WILSON FINEST
$491,000 Large entertaining rms. Master ensuite, side ent. in-law suite, w/o cedar deck, mature treed lot. Must be seen! Brenda Green 488-2875.

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CEDARVALE — DEEP SOUTH LOT
With intreresting possibilities. Charming updated home. New white kitchen. Self-contained in-law suite. Prime location. Celine Joel 488-2875.

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MUST SELL! BRING AN OFFER
$399,000 reno. 4 plex $33,000 net income. Updated mechanicals. 3 decks, pot. 5th unit. Great for owner/user. Poss. VTB. Stephen McShane 488-2875.

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BEAUTY ON BAIN 1ST X BUYER
Riverdale's best priced totally extended renovated semi with open frpl., skylights, fully equipped & ready to move-into. Details J. Thomson 488-2875.

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TRANQUIL MIDTOWN OASIS $267,000
1 bdrm exec suite extra large sleeping quarter, Italian kitchen & bath fixtures. Special touches. Mid 2/s. Flexible poss. Brenda Thomson 488-2875.

NORTH PROPERTIES

FIFESHIRE RD SOUTH!
Tremendous home + lot! Ideal for large-scale entertaining + family living. Unique 3rd flr. 3 car grge, w/o from lower level ++ Cathy Kwinter 488-2875.

1 Houses For Sale

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BAYVIEW SOUTH OF YORK MILLS
5,500 sq. ft. home to be built, buy 1 of T.O's finest. 5 bdrms., 5 baths, fin. lower level, 3 car grge. At pre-construction price. Ann Kamin 226-1987.

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LUXURY LIVING AWAITS YOU!
Bayview/York Mills - Sensational 500 sq. ft., 5 bdrm., 7 baths, fin. bsmt., lrge. principal rms. Residence on mag. lot. Extensive use of marble & hdwd. Ann Kamin 226-1987.

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BAYVIEW/YORK MILLS $879,000
Fab. 5 bdrm. renovated home with white kit., built-ins, hdwd. thru-out. Fin. lower with nanny's quarters. Anna Pollock/Ann Kamin 226-1987.

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1ST AD! EDWARDS GARDENS!
California dreaming! Quiet cul-de-sac. 4 bdrm bungalow. Spacious + bright. Great main floor family rm. with frpl. + w/o to garden. $769,000. Cathy Kwinter 488-2875.

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BAYVIEW AT 16TH. 1ST AD!
$749,500 for 4,355 ft of exceptional quality & luxury. 4 bdrms, 5 baths, triple grge. West lot 57 x 135. Designers home. Allen Tobe 488-2875.

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"HERITAGE ESTATES" NEW
Your choice! 3,300', 4 bdrm, 2-storey; or 4,034' 5 bdrm, 3 storey, built by "FRAM". R-2000 package. Balance of hudac warranty. From $489,900. Allen Tobe 488-2875.

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BATHURST/CENTRE NEW!!
$449,900. 4 bdrm., 2,712 sq. ft. Large eat-in kit., w/o to deck. Hdwd. thru-out. Ann Kamin/Anna Pollock 226-1987.

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BATHURST/STEELES $419,000
Bright and airy! Situated on a quiet ct. 4 bdrm, 5pc ens. Eat-in kit., fam rm/mirrored & marble frpl. Dble grge. Fenced yard. Diane Plant 488-2875.

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BAYVIEW-THORNHILL $384,900
Lovely family home on quiet cres. Large 4 bdrm., 4 baths, fam. rm., fin. bsmt., sauna, hdwd., ceramics, 50 ft. lot. Must Sell. Dale Noble 226-1987.

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EXCEPTIONAL VALUE!!
Don Mills/Steeles. Spacious 4 bdrm., 3 baths, new kit., mn. flr. fam. rm. Fin. lower level. Anna Pollock 226-1987.

CONDOS

1ST AD! "1132 BAY" & BLOOR
$869,000. Approx. 2,700 sq. ft. lux. 3 bdrms., 2½ baths, large eat-in kit. Great views S/W/E. 2 suites per flr. 24 hour concierge. Shirley Rubin 226-1987.

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ELEGANCE IN YORKVILLE!!
55 Prince Arthur S. View, 2 bdrm, 2½ baths, marble, mirror, balconies from every room, pool, 24 hr sec. Luxury. S. Slater/R. Roebuck 488-2875.

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SHEPPARD/WILMINGTON
Store & Apt $449,000. 1,442 sq ft + 700 bsmt. Leased to Mar. 90. Lots of pkg. Advancing area. Marg Hutchison 488-2875.

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SKYMARK — ZENITH
3 bedrooms and den! Eat-in kitchen! Neutral decor. Marty Wagman 226-1987.

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THE "SAVOY" 2 BEDROOMS
Immediate possession. S.E. view. 2 bathrooms. 10th floor balcony. A must to see. Pearl Grossman 226-1987.

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***THE SAVOY* CUSTOM DECOR!**
$244,900. Outstanding interior! Marble entry, modern eat-in kit., ceramic tiled terrace, built-ins, 2 car parking. Marty Wagman 226-1987.

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RIDELLE MARLEE
1 bedroom super condo. Spacious bright pool, sauna, balcony. Loads of closets. Close to all amenities. Estate sale. Hurry! Ellen Zener 488-2875.

3 LOCATIONS TO SERVE YOU

488-2875	226-1987	886-1988
326 Lonsdale Road	386 Sheppard Ave. East	404 Steeles Ave. W.
Toronto, Ontario M4V 1X4	Willowdale, Ont. M2N 387	Thornhill, Ont. L4J 6X3
Fax (416) 488-2694	Fax (416) 226-3067	Fax (416) 886-2031

Safeguard
Real Estate Limited Realtor

BATHURST/YORK DOWNS LUXURY HOMES
New homes to be built in desirable location, close to TTC, shopping, synagogues, park. Call Michael Keren, sales rep., 886-1200.

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LESLIE & YORK MILLS
Reduced, renovated exec. home on large lot. Move-in condition. Extras! M. Saperia, assoc. broker, 886-1200.

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LAWRENCE/BATHURST 4-BDRM. MODERN KIT.
Custom cupboards, huge living/dining rm., fin. bsmt. + solarium. Fam. rm. + rec. rm. Great fam. home. Rosilyn Splitter, sales rep., 886-1200.

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INVESTORS LOOK HERE — INCOME GALORE!
$349K, 10% down! $40,000+ income! Fabulous residential income prop. at Queen & Dufferin. E. Gelbart, sales rep., 886-1200.

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EGLINTON SPADINA
Spac. 1 br. co-op prof. renov., new kit., bath, appl., brdlm. + marble fl. balc. AAA bldg. $165,900. R. Lerner, sales rep., 886-1200, res. 635-6646.

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BATH & GLENCAIRN RENTAL
New condo. 1 bdrm. with sun room. Beaut. fin. 1,000 sq. ft. Walk to synagogue & shopping. M. Saperia, assoc. broker, 886-1200.

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n. s. smith
REALTOR

SALLY ROSEN
884-4425 630-3676

BATHURST-FISHERVILLE
3,200 sq. ft., super 5-bdrm. 2-stry. home, open stairs to bsmt., in-law or maid's qtrs., sep. entrance, appliances, air. 2-car gar.

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BATHURST-STEELES
3-bdrm., 3 baths, fam. rm., firepl., gar., move-in condition.

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HILDA ATKINS
884-4425 773-3833

ELGIN MILLS - BATHURST
Splendid multi-level brick home on lge. landscaped lot, 64'x198'. 4 lge. bdrms., 3 washrms., 2 fam. rms., 2 brick firepl., country kit., ceramics & hardwd. thruout; 2-car att. gar.

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BATHURST-ELGIN MILLS
Spacious modern 3,150 sq. ft. det. 2-stry. brick estate home. Mn.-flr. den/fam. rm., laundry rm., 4 lge. bdrms., 3 bathrms.; convenient to all amenities. New school & synagogue.

RYBAK
REALTY LTD. RLTR

BATHURST-GLENCAIRN
East of Bathurst. Spacious 3 bdrm bungalow. Eat-in kitchen. In-law apt, rec room. Top location. Mrs. Rybak 787-7151.

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BATHURST-LAWRENCE
Beautiful & sparkling 3 bdrm, 2 storey. New white kitchen, w/o to deck from dining room. Fin. bsmt. Don't miss this one! Mrs. Rybak 787-7151.

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BATHURST-GLENCAIRN
Custom built 4 bdrm. Beautiful white kitchen. Mn floor den. Fin. bsmt. 7 years new. $799,000 Esther Eichorn 787-1712.

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CONDOMINIUM
Bathurst/Baycrest Beautiful 2 bdrm, 2 baths. Priced to sell! Seymour Shatz 787-1712, 781-2228.

GEORGE BARON REALTOR
3 bd. with in-law bsmnt. apt., lg. rms., dble. drive, spotless. Imm. poss. 221-6901. GEORGE BARON RLTR.

DARRELL KENT
REAL ESTATE LTD. REALTOR

Wishing you a Happy & Bountiful New Year

Marilee Weisman
Sales Representative
488-4031

BATHURST-LAURELCREST
Superb 3 bdrm. on pool size lot. 50x165' in high demand redevelopment area.
RACHEL ROSENBAUM RE INC.
886-4740

2 Houses For Sale Private

Bathurst/Lawrence
5 bedroom sidesplit. Excellent condition throughout. Strictly Kosher. Close to synagogues, stores & schools. New Passover Kitchen. Central air. Double garage.
$650,000
Call 781-6332
No Saturdays.

Bathurst/Centre - 4 bedroom, all brick, 2 storey, main floor family room, double garage and more. Leave message at 881-3032.

Bathurst/Finch - backing onto ravine. Large semi. 4 bedrooms, 4 baths. Basement apartment. Open house Saturday and Sunday, 1- 5p.m. 151 Robert Hicks Drive. 667-0625.

REAL ESTATE

1 Houses For Sale

ALAN UNGERMAN REALTY LIMITED REALTOR

731-7111

BATHURST — PRIDE OF ISRAEL — JUST LISTED!
Lg. decorated 4 bdrm. sidesplit, dble. gar., on huge magnificent lot. Loads of extras. Opportunity at $485,000. Ted Waxman, 731-7111.

BATHURST MANOR — SPACE APLENTY!
Lg. custom built 5 bdrm. on 92'x200' ravine lot. Lower level billiard rm., sauna, tons of extras! Mike James, 731-7111.

RIDGEGATE CARRIAGE HOME — VACANT
3 bdrm., sunken liv. rm., sep. din. rm., gorgeous kitch., lower level w/o, dble. gar., quiet cres. $342,000. Ellen/Steve Fisher, 731-7111.

LESLIE-STEELES — MAGAZINE PICTURE HOME
Spacious 4+ bdrms., totally renovated, w/o from lower level to garden. Elegant entrance, exquisite decor. Ted Waxman, 731-7111.

BAYVIEW-WILLOWBROOK — DREAM NO MORE!
4 bdrm. beauty, mn. flr. laundry, fin. bsmt. with 2 bdrms. landscaped lot. $439,000. Fran Kieselstein/Alisa Abrahams 731-7111.

BAYVIEW-JOHN — LOOK NO FURTHER!
Fabulous 3+ 1 bdrm. backsplit, fam. rm. + fin. open concept rec rm. Many upgrades. $399,900. Steve/Ellen Fisher, 731-7111.

THORNHILL OPPORTUNITY — LOT 125'x125'
Magnificent 4+ bdrm. on exquisite parklike setting. Lg. kitch., w/o to pool. Judy Tennen, 731-7111.

ATKINSON-CENTRE — CLASS ACT
Designer decorated 4-5 bdrm., mn. flr. laundry & fam., appls., extras galore! Lg. principal rms., $459,900. Ted Waxman, 731-7111.

BATHURST-STEELES — NO "COOKIE CUTTER"
Enticing special 4 bdrm., spacious white solarium kitch., fin. bsmnt., fully fenced on quiet cres. $459,000. Fran Kieselstein, 731-7111.

BATHURST-STEELES — THE SEARCH HAS ENDED!
Elegant 4 bdrm., mn. flr. library & fam., fin. lower level, finest of finishings, on quiet cres. Loaded! $459,900. Ted Waxman, 731-7111.

BATHURST-CENTRE — PLEASES YOUR PSYCHE!
Intrinsic value! A beautiful 3 bdrm. super fam. rm. Hollywood kitch, main fl. laundry, grey & white decor. Gabby Goldring, 731-7111.

BATHURST-PROMENADE — HERE'S YOUR CHANCE!
Immaculate 3,000 sq. ft., mn. flr. fam. & den, lg. principal rms., loads of extras! Near all amenities, Ted Waxman, 731-7111.

BATHURST-PROMENADE — QUIET COURT
Immaculate 4 bdrm., open style kitch., overlooking fam. rm., lg. principal rms., upgrades throughout. $387,500. Bella Beer, 731-7111.

BATHURST-CENTRE ST. — BRAND NEW
Available imm.! Spacious 4 bdrm., mn. flr. fam., full master ensuite, dble. gar., super street, $349,900. Mike James, 731-7111.

BATHURST-STEELES — PEDESTRIAN'S PARADISE
Lovely 3 bdrm., mn. flr. fam., ceramics, hdwd., air, appls., central vac, near all amenities. $306,900. Ted Waxman, 731-7111.

BATHURST-CENTRE — EYE-PLEASER
Daisy-fresh 3 bdrm., huge fam. rm., fin. bsmnt., landscaped, dble. gar., near all amenities. $349,900. Neil Bocknek, 731-7111.

BATHURST-CENTRE — ATKINSON — SUPER STARTER
Just listed! Immaculate, newly-painted 3 bdrm., combination liv/din. rms., all appls., C-A, $248,000. Terry Balaban, 731-7111.

BATHURST-CLARK — WALK TO SHUL!
Better take a look! Spotless 4 bdrm., mn. flr. fam., grey/white tones, quiet cres. Value at $329,900. Ted Waxman, 731-7111.

BATHURST S. OF STEELES — SMART BUY!
Spotless 4 bdrm., 2 storey, mn. flr. den, fin. bsmnt., appls., air, $309,900. Ted Waxman, 731-7111.

BATHURST-STEELES — A DREAMER'S DELIGHT!
Just listed! Detached 3 bdrm., modern white kitch., skylight, fin. bsmnt., walk to TTC, shopping. $294,000. Neil Bocknek, 731-7111.

ROYAL LEPAGE

It's you that counts the most.

1ST AD SHOHREH BUILT!
$759,900. Large exec. home. Leslie/Steeles. Loaded. Unique Betz pool set-up! Lovely!!! Call W. Cooper 221-5515/731-0942.

NEW HOME RICHMOND HILL LOCATION
$549,900. Fairgate build Ready Oct. 15. 5-bed. + 4-bath + 3-full bath + 2-car garage. Plus much more. Call before it's gone. Warren Cooper 221-5515.

REDUCED $40,000. 21 TUMBLEWEED
$479,900. Vendor says sell! Prime N. York home. Huge lot! Extras! More! Call W, Cooper 221-5515.

HUGE 69' LOT. LOVELY 3,000 SQ. FT. HOME
$459,900 1-yr. new. Bayview/16th. Unique floor plan. 10 rm. home. A home worth seeing. Call W. Cooper 221-5515.

OPPORTUNITY KNOCKS!
$419,900. Land, lots of land! 50 x 150! Beautiful corner lot. Near Clanton Park Synagogue. Land value only! Vendor financing! For more info. call W. Cooper 221-5515.

A HONEY FOR THE MONEY!
$303,800. Super starter! Knotty pine rc. rm. Real wood! Priv. yard. Many upgrades! Ensuite bath. Call now Warren Cooper 221-5515.

RENTAL? DON MILLS/STEELES
$1,559 + utilities. 4-bd. 2-storey. Fin. bsmt. + appl. 1-yr. new + hardwood fl. avail. Oct. 1st. Call Warren Cooper 221-5515.

Royal LePage Real Estate Services Ltd.

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1 Houses For Sale

ALAN NEWTON

REAL ESTATE LTD. REALTOR

LESLIE-YORK MILLS "NOV. 1990 POSSESSION"
Now $895,000 for immediate sale! Custom built, finished walk-out bsmt, fabulously upgraded, quiet court! Alan Newton 764-7200.

BATHURST-SHEPPARD RAVINE $630,000
1st ad! Enormous landscaped backyard, quiet crescent, large sidesplit, finished bsmt. Maxine Povering 764-7200.

LESLIE-GREENLANE RAVINE! NOW $599,000!
Lrge irregular lot on ravine, fabulous kitchen, walk-out finished bsmt, over 3,100' Betty Goldkind 764-7200.

ATKINSON-CENTRE 3,800 SQ. FT!
$579,000. 1st ad! 5 bdrm, 3 bathrms on 2nd floor, main family rm + den, 2 staircases, quiet street. Al Sidofsky 764-7200.

BAYVIEW SOUTH OF HWY #7 RAVINE!
Drastically reduced to $489,000! Main floor family rm + den, walk-out finished bsmt to fabulous ravine! Must Sell! Betty Goldkind 764-7200.

ATKINSON-CENTRE $474,900
Huge 1/4 acre lot, 4 bdrm, approximately 2,800 sq. ft, main den & family rm, thousands in extras. A. Sidofsky 764-7200.

BATHURST-STEELES NEAR SYNAGOGUE $419,900
Stunning 2 storey entry, circular stairs, 4 bdrms, family kitchen, finished bsmt on prk. Maxine Povering 764-7200.

BATHURST-CENTRE "ROSEDALE NORTH"
$389,000. Approximately 2,500 sq. ft, 4 bdrms, interlocking walkway, circular stairs, quiet crescent. Mark McKaig 764-7200.

BATHURST-STEELES — STEPS TO TTC
$384,900. Large 4 bdrm, enormous sunken family rm, master with sitting rm, landscaped, 2 skylights. Al Sidofsky 764-7200.

BATHURST-CENTRE $379,500
1st ad! 4 bdrm, large kitchen, deep backyard, fabulous extras such as, 60 oz broadloom, skylight & more. Al Sidofsky 764-7200.

HILDA-STEELES SHOWPLACE! NOW $349,900
4 bdrms, white & grey decor, custom mirrors & window coverings, skylight, must be seen. Mark McKaig 764-7200.

BATHURST-STEELES VALUE PRICED!
$309,900. Over 2,100 sq. ft, 4 bdrms, large family rm, double garage, many upgrades. Maxine Povering 764-7200.

BAYVIEW-WILLOWBROOK ONLY $315,000
Owner being transferred! 4 bdrm Link, main floor family rm, double garage, try an offer. Betty Goldkind 764-7200.

BATHURST-STEELES NOW $315,000
Must sell 3 bdrm, family size kitchen, main family rm, double garage, appliances, owners bought. Betty Goldkind 764-7200.

"WE TURN *REALTY* INTO *REALITY*"

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SHOLEM ALTMAN

PATRICIA ALTMAN

SALES REPRESENTATIVES

We wish all our valued clients, family and friends a year filled with peace, good health, and much happiness.
Sholem & Patricia Altman
Devorah, Tovah and Aryeh

HOUSES

NORTH YORK - Finch/Longmore. 2 storey, 4 bdrm, 3 baths.
DON MILLS - 3 bdrm backsplit, 3 baths. Immaculate.

CONDOS

YONGE/SHEPPARD 2 bdrms, 2 baths. Vendor anxious to sell Now!
DON MILLS - New 2 bdrm, 2 bath. Just registered! Never lived in.

LAND FOR DEVELOPMENT

Residential & industrial land.

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SHOLEM & PATRICIA ALTMAN - 222-8600

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2 Houses For Sale Private

Brand new house in Richmond Hill. Carville and Bathurst. 2,000 sq. ft., premium lot, $334,700. Open house daily 7pm -9pm Weekends 12pm -4pm. 660-7802.

Fully detached, 3500 square feet, totally upgraded including finished basement, air-conditioning, Jacuzzi, plus much more. Possession December/ 89. Bathurst North of Centre. 731-9226, 483-1010.

2 Houses For Sale Private

Bathurst at Viewmount. 3 bedroom bungalow, excellent condition. Close to synagogues, stores, schools. Finished basement. Central air, heat pump. 50 by 140 lot. 783-9212.

Bathurst- Promenade, 2800 sq. ft., large lot, 4 bdrms, family room, library, 2 fireplaces, fenced, many extras. $459,000. 669-1014, after 5pm.

1 Houses For Sale

HOMELIFE CIMERMAN REAL ESTATE LTD. REALTOR MEMBER

***BATHURST & STEELES**
7 room, 3 bdrm townhouse. 5 appliances. Close to all amenities. Perfect starter. Ray Green 226-9770.

***PRIMROSE I**
2 bdrm, bright corner suite with balcony and solarium. Adele Gertner 226-9770.

***BATHURST & DREWRY**
Just reduced! 3 bdrm bungalow. 61'x161' lot. $379,900. Judit Engel 226-9770.

***YONGE & CUMMER**
Large 3 bdrm bungalow. Excellent location. 70' frontage. Sep entrance to bsmt. Judit Engel 226-9770.

***YONGE-HWY #7**
4 bdrms, bright eat-in kitchen. Combination living and dining rooms. Many extras. Joe Salomon 226-9770.

***BATHURST & STEELES**
Fabulous 4 bdrm townhouse. Rec room, bright w/o kitchen. Location! Location! Joe Salomon 226-9770.

***BATHURST & ELGIN**
Huge 4 bdrm, main floor family room, fireplace, library, family size kitchen, backs to park. Joe Salomon 226-9770.

***CLOTHING WHOLESALE AND RETAIL IN CHINATOWN**
Fantastic opportunity for right people. Robert Rosenbaum 226-9770.

2 Houses For Sale Private

Olde Thornhill. Magnificent 4300 square foot custom built home on 66 by 145 ft. lot in prestigious Thornhill village. Numerous extras, priced to sell at $950,000. Leave message at 881-3032.

3 Houses For Rent

Richmond Hill, Bathurst and Carville, new four bedroom, premium lot, $2,100/ month, negotiable. Phone 884-8700 (page Roberta).

Bathurst/York Downs - Lovely 3 bedroom bungalow with self-contained equipped basement apartment. Air-conditioned, available immediately. 221-7652.

Bathurst/Searle - 3 bedroom bungalow. Finished basement, separate entrance, 7 appls., air-conditioned, garage. Close to shul, schools, TTC. October 15. $ 1,550 plus utilities. 665-1874.

Bathurst/Glencairn - New 5 bedroom home plus family room, den. Walk to synagogue. Suitable for executive. Asking $2,850/ month. Abraham 921-8556, 783-3333.

5 Houses Wanted

Do you live in the Bathurst/ Eglinton area? Why not let a professional family rent your house or apartment for 2-3 months while their house is undergoing renovations, starting October 15th. We will take good care of your home. 482-4296.

6 Condominiums For Sale

Bathurst/ 100 Antibes. Lovely condo, 3 bedroom, 2 bath, 17th floor, corner, north exposure, fully carpeted and equipped. $229,900. 449-3682.

Bathurst/Finch - Brand new 2 bedroom, 2 baths, parking & locker, one building only, full recreational facilities, immediate occupancy. See exactly what you get. Private sale $245,000. Evenings 781-9906

Promenade I. 2 bedroom plus den. 1450 square feet. Large corner unit. No agents. 667-0026.

Move-In Bathurst and Clark. $269,900. Luxury condo sale, Promenade, 15th floor. New, 2 bedrooms, best offer. Telephone Frank Besser 667-8480.

Skymark- Zenith, spacious, SW corner, over 1700 square feet. 2 bedrooms, family room, sunroom, 2 baths, storage, laundry, huge parking. Thousands in luxurious upgrades. Custom kitchen, built-ins, ceramic tiles. $439,900. 499-6444 (leave message). **Private.**

6 Condominiums For Sale

343 CLARK AVE.
(Conservatory)
2 Bedroom Luxury Condo, Sunny den, 2 car park.
Call **MR. MANLEY**
Bus: 977-7821
Res: 487-7372

YONGE & SHEPPARD
5 Kenneth, 2 apts. upgraded 1,461 sq. ft. 2 bdrm, large sol. (den), balcony, 2 baths, bsmt. locker, east expos. Reduced for fast sale. This or next yr. poss.

YONGE & FINCH
PLACE NOUVEAU
Unique 2 bdrm., sunden, balcony, bsmt. locker. Don't miss this bargain. Call Mr. Santee Leung 441-2003/24 hr on call with carphone+pager.

Santee Realty Inc.

PROMENADE II
Luxury 2 bdrm., 1,427 sq. ft. Corner unit - largest model. Balcony, appl. $279,500 - 886-4740.

BATHURST-CLARK
Luxury 2 bdrm., 1½ bath, 5 appl. Greatly reduced for quick sale. $202,500.
RACHEL ROSENBAUM
RE INC 886-4740

BATHURST-FINCH
$169,000 2 bdrm co-op turning condo soon. Also 2 bdrm investment condo at the Promenade. Sol Goldkind, Sales Rep., 764-6000.
Re/Max Central Realty Inc

GEORGE BARON REALTOR

1 bd., like a jewelbox. High flr., spotless. #1 condition. 221-6901 - GEORGE BARON RLTR.

• **7460 Bathurst.** Promenade. 2 bd. corner, $259,900. Gabby Goldring, Ungerman Rlty. 731-7111.

• **The Courtland - Bath/Steeles** 1 bd. + den + Fla rm., corner unit, 1,400 + sq. ft., extras! $199,900. Ted Waxman Ungerman Rlty. 731-7111.

BATHURST-STEELES. Primrose 2 bd. corner, "Carnation." $234,900. Ted Waxman, Ungerman Rlty. Rltr., 731-7111.

6 Condominiums For Sale

SKYMARK REVIEW DON MILLS & FINCH

GOT A SUITE TO SELL! CONTACT THE SKYMARK SPECIALIST. REAL ESTATE ADVICE COSTS NOTHING UNTIL A SALE IS MADE: THEN IT COSTS NO MORE FOR AN EXPERT THAN A NOVICE.

SKYMARK I — Just listed. Renovated corner 2-bdrm., family, sol., balc., 2 pkg. & extras. Vendor moving out of town. Don't miss it.

ZENITH — Heard but not Seen the beautiful Skymark complex? Now is the chance to view 2 outstanding elegant penthouses: 2-bdrm. or 2-bdrm. + family, features skylights, firepl., sauna, Jacuzzi + more. For our updated inventory contact Mr. Santee Leung, THE SKYMARK SPECIALIST, 441-2003/24hr. on call with carphone + pager.

Santee Realty Inc.

Bathurst/Finch - Brand new Tridel Savoy condo, 2 bedroom, 2 full baths, 20th floor, 1,021 sq.ft., SE exposure. Immediate occupancy. Private sale. $224,800 or best offer. Call 234-1824 or 246-5104.

Bathurst/Clark - Promenade I. Large 2 bedroom, diningroom, livingroom, 2 full baths, large kitchen, appliances, sunden, 2 private parking. South view. $249,900. No agents, 731-6538, 738-5796.

7 Condominiums For Rent

Bathurst-Glencairn

Brand new luxury one bedroom + den, penthouse, 6 appliances, southern exposure, $1800/m.

737-7142
or
665-4427

Bathurst/Neptune - Luxury 3 bedroom, 2 full baths, $1,320. 783-6796.

Bathurst/Baycrest - 130 Neptune Ave., 2 bedrooms, 2 baths, new kitchen, view. $1100 inclusive. Abraham 921-8556, 783-3333.

100 Antibes 3 bedrooms, 2 baths, 5 appls. 638-2323.

YONGE FINCH. "Place Nouveau." 2 bdrm., 2 bths., $1,500. Ted Waxman, Ungerman Rlty., Rltr., 731-7111.

8 Condominiums For Rent/Sale

Conservatory on Clark- 2 bedroom, sale $219,500, rent $1,200. 633-3732.

Bathurst/Steeles - Primrose I. 2 bedroom, 2 baths, South view, 15th floor. $230,000/ $1,300 per month. 886-7152, 787-1863.

Courtland at Bathurst/Steeles - Luxury 2 bedroom, available for sale or rent immediately. 635-5779.

10 Accommodation Available

A furnished room in beautiful home in Thornhill. Near transportation. $87/week. 731-3224.

Free room and board in exchange for companionship for senior woman. Yiddish speaking. Bathurst/ Steeles. 661-6967.

Bathurst/Lawrence - furnished room in apartment. Non-smoker, female preferred. 783-8216.

Rooms for rent in a nice, new house. All appliances and carpets. 886-6830, 739-7660.

11 Accommodation Wanted

Senior lady wishes to rent clean, furnished room at Bathurst and Sheppard for occasional visits. No cooking needed. 1-628-8861.

19 year old male non-student is looking to share accommodation from November 1st. Call 977-4310, evenings.

12 Shared Accommodation

Bathurst/Antibes - 24 year old male seeking roommate to share furnished 3 bedroom apartment. 665-2823, 731-9298.

Fort Lauderdale, suitable for female. Furnished apartment. 2 bedrooms, 1½ baths, big kitchen, living room, dining room, Florida room. Overlooking pool and clubhouse. Walking distance to shops and synagogue. Minimum 4 months. 223-6430, evenings.

12 Shared Accommodation

Bathurst/Glencairn - female to share an apartment. $300 inclusive. 789-4448.

Bloor/Spadina - Roommate wanted to share very nice 2 bedroom apartment in house. $675. 928-1574, evenings.

Promenade Towers, Bathurst and Clark, easy access to shopping. Luxury 2 bedroom, fully furnished condominium to share with non-smoker. Includes the following: fitness centre, tennis-squash - racquetball courts, inground pool, whirlpool and sauna. Parking available. $550 per month. 445-3998 or 299-7424. Oct. 1st occupancy.

Dufferin/Steeles - Female preferred, non-smoker to share house. Private bath. November 1st. 886-4164.

Female preferred to share large apartment, private bathroom. Bathurst/Wilson area. 782-6012.

House at Bathurst and Steeles with Mom and 12 year old son. 886-0445.

13 Apartments For Rent

Basement apartment. Newly decorated. Suits one abstainer. $650 inclusive. Parking. 785-8815, after 1 p.m.

Dufferin/Steeles - basement apartment. Close to TTC, York, all amenities. Includes some furnishings. $800. Phone Jeff at 660-1510, after 5, 299-7424, days.

Bathurst/Wilson - Basement bachelor. New, furnished, separate entrance. $475. 785-7770.

A 2 Bedroom, air-conditioned, luxury apartment in Forest Hill, near subway. Rent $917, to swap for an inexpensive 1 or 2 bedroom apartment in the Chaplin/ Roselawn/ Shallmar area. 489-9794.

Bathurst and Eglinton. New bachelor basement, 783-1879.

Bathurst/ Eglinton, (on Shallmar), large 2 bedroom apartment. Available immediately. Low rent. Some furniture to sell. Call 787-8380, after 10pm.

Bathurst/Lawrence - 3 bedrooms, 2 baths in fiveplex. $1000. Also furnished bachelor apartment. 781-1384.

Bathurst/Glencairn - Spacious, bright basement apartment in new home. Suitable for one person, non-smoker, Kosher. Separate entrance. $850/ month, including parking, utilities. 782-5864.

Bathurst/Lawrence - large, bright, newly renovated 1 bedroom basement apartment in a beautiful house. $625. 781-7224.

20 Cottages For Sale

Balfour Beach- 5-bedroom, winterized, air-conditioned 2 storey cottage on large private lot. Hardwood floors, fieldstone fireplace and many, many extras. $425,000. Call 665-2388 to leave message.

23 Florida Property For Rent

ON THE OCEAN IN HOLLYWOOD

Either
EFFICIENCY
or
1-2 BEDROOM
plus all facilities

Phone 259-0841

23 Florida Property For Rent

Hallandale ocean front 2 bedroom, 2 bath, luxury condo. furnished, November- December. 498-9882.

Galahads- Hollywood Beach on the ocean, furnished 1 bedroom, large livingroom, diningroom, eat-in kitchen with four appliances, southern exposure, balcony overlooking ocean and pool, air-conditioned, 6th floor. January and February, $4,200. October, November, March, April $450 a week. 613-546-4281. After 6pm 613-546-5136.

Coastal Towers. 1 bedroom for rent, seasonal or minimum 3 months. 787-2136 or 222-2813.

Miami Beach, Arlen House East. Large convertible apt., 2 baths, facing pool, bay and ocean. Nicely furnished. From Jan. 5th for 3 months. $5,200. Call Mrs. Ascher, 481-1373, late evenings.

Bargain of the month, heart of Hallandale, exclusive area. 1½ bedrooms, 2 baths, by the ocean, for 4 months. 222-2562.

Miami Beach, 163rd & Collins, across from Newport, 1 bedroom, 1½ baths, completely furnished, immaculate. $1,050 U.S./ month, 4 months. 783-3803.

Naples- elegant owners 2 bedroom, 2 bathroom, golf, tennis. 756-0528.

Hemispheres- Hallandale exquisite, all new decorater styled, 1 bedroom, 1½ baths, ocean front, minimum 4 months, call 889-7566.

Fort Myers. New, fully furnished 3 bedroom executive townhouse on championship golf course, tennis, pool. By month or season. 416-627-5121, evenings.

Hallandale- 3 Islands
Large 2 bedroom condo with convertible, wrap around oceanview, newly renovated, immaculate. Phone 514-739-5511 (ask for Jerry).

24 Florida Property For Sale

BOCA RATON - PALM BEACH
$600 FREE (Airfare rebated at closing USA $'s). Country clubs, waterfront, family communities. Homes, condo's, villa's (new & resales). Call collect anytime 1(407)338-5400.
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NEW SALES/RESALES
Harold Sarkin Realty
1-800-765-LAND

Hemispheres- Hallandale- Beautifully decorated 2 bedroom, 2 bathroom on ocean. $129,900U.S. Call 416-488-2571.

West Palm Beach on intercoastal. Gorgeous view, extra large studio apartment. Balcony, dressing room with built-ins, closet and walk-in closet. Newly decorated, completely furnished, fully equipped. 24 hour security. 920-0082.

Coastal Towers, furnished 1 bedroom apartment. Southern exposure. 226-9457, evenings.

Lauderhill- Inverrary Area- 1 bedroom, 1½ bath, immaculate, completely furnished, free cable, washer/ dryer, 24 hr. security, walk to shopping, active clubhouse. $29,990.U.S. Also 2/2 furnished for sale. Seasonal rental available. 305-733-6293. Call 5-7p.m.

Condominium, prestigious North Miami, facing intercoastal water. Near fine restaurants, shopping. Furnished, 1 bedroom, 1½ baths. Mint condition. Closet, storage, covered parking. Swimming pool, tennis, courtesy bus. Social activities, security. Excellent value. $50,000.U.S. Call owner 305-931-1530, after 6pm, or Box 105, 20533 Biscayne Blvd. Suite 4, North Miami Beach. 33180.

Fort Lauderdale Duplex. 1 bedroom, 1 bath, livingroom, dinette, Florida room. Second unit rented $450/ month. $89,500. 305-463-2148.

25 Florida Property For Rent/Sale

FLORIDA SPECIALISTS
Let a professional help you rent, lease, buy, or sell. Call early, don't be disappointed: Art Appelberg 250-1800.
Cityscape Real Estate Inc. Realtor Toronto

Fort Lauderdale, furnished apartment. 2 bedrooms, 1½ baths, big kitchen, living room, dining room, Florida room. Overlooking pool and clubhouse. Walking distance to shops and synagogue. Asking $42,000.U.S., or will rent for winter season. Call evenings 223-6430.

Hollywood, Hillcrest Country Club, 2/B, 2/B, ground floor, fully furnished, custom built-ins, low maintenance. Sale or seasonal rental. Tel. 305-920-5016, 9a.m.-Noon or evenings.

Inverrary, gorgeous, furnished 4/2 detached house. Fenced yard with deck and spa. Includes window treatments, ceramic tile, six appliances, security alarm, sprinkler system plus more. Minutes to synagogues, shopping, entertainment and beach. Rent, $1,200 U.S./mo. or sale, $130,000U.S. 305-752-7253.

26 Florida Accommodations Wanted

Hallandale, DeSoto Park condo. 3 months. Call 733-1202 days, 881-4446 evenings.

Wanted to rent Century Village, Deerfield or Boca Raton, 2 bedroom, central air. January, February, March. Phone Toronto 1-416-789-4257.

Responsible clean couple wish to rent a condo in a Century Village in Florida. Must have a stall shower and be at ground level. 1-416-628-8861.

To rent a 2 bedroom apartment for Christmas holiday in Fort Lauderdale/Pompano area. 449-9888.

27 Israel Properties

Central Israel- Nice 2 bedroom apartment. New kitchen, bathroom. Excellent condition. 1 hr. from Tel-Aviv, Haifa, Jerusalem. Good transportation. Walking distance to synagogues, shops, beach. $65,000(Can.) 416-489-0052, (B), 416-760-0233 (H). J. Cneac.

29 Accommodation Swap/Exchange

Beautiful Johannesburg Northern suburbs home with pool and court. Available on exchange basis for centrally located Toronto home. Mid-December- mid-January. Call 782-8686.

30 Office Space

Furnished space available in CA's office. Steeles/400 - Full amenities. 660-1817.

31 Industrial Commercial Space

Keele and Finch unit for sale. 1,865 square feet, 40% offices. Ground level loading door. Built-in alarm system. Zoning permits all types of businesses. Reasonable price. For info. call Nick 850-2920.

36 Investment Properties

Mortgage Money

2nd mortgage of $1,000,000.00 (one million) required for solid real estate development property. Offering 20% for one year closed term or will entertain joint venture with qualified party.

Call Mr. Edward Purmals
(416) 729-2404 or (416) 729-4401

Development Opportunity
For sale 1,600 acre Georgian Bay waterfront property with 6.5 miles (10.6 km) of spectacular shoreline with 6 new cottages having sunset view, 2½ hrs. from Toronto. Prime for development as destiny resort location, private retreat, hunting & fishing resort, condominium structure, syndication or your own creative use. Buy all or part of it.
Call Scott Brown
NRS Coffey & Clarke Realty
(416) 853-2136.

37 Investment Opportunities

A great opportunity exists for investment in a successful international film distribution/production corporation.

WRITE OFF DOUBLE THE TAX ON YOUR INVESTMENT!

Call: Andre
391-4861 (Days)
731-0991 (Eves.)

38 Announcements

Used furniture wanted in good shape for a big family, immigrants from Russia. 633-4929, evenings.

Ten Pin Bowlers. 4 couples wanted for Friday night mixed league. Call Hy Mendelson 782-9661 or Marvin Starr 636-4561.

Rooms, basement apartments, apartments to share. Jewish Information Service, 635-5600.

33 Vacation Properties

N. **MERCHANT** LTD.
REALTOR

Anita Latner
Sales Representative

May the "spirit of summer" be inscribed in your year
לשנה טובה תכתבו
from Anita Latner
in "cottage country," where each season harvests blessings.
5750

39 Social Announcements

Linda and Brian Brown wish to announce the engagement of their son Marc to Carole, daughter of Peter and Doreen Schensema.

Freedman/Redinger - Max and Jeanette Freedman of Mexico City are pleased to announce the engagement of their daughter Brenda to Robert, son of Erika and the late Erich Redinger. Wedding to take place early 1990.

42 Articles for Sale

PRIVATE RICHMOND HILL COUNTRY CLUB MEMBERSHIP FOR SALE
Family Privileges Reasonable!
663-7117

Gold single membership, Richmond Hill Country Club. $3,000 value for $2,500, will pay transfer fee. 225-5015, evenings.

Bed- king size, spring and mattress, can be adjusted to twin beds. Upright freezer, good size. Reasonable. 781-3021.

45 Employment Opportunities

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

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Women's leisurewear. Experience. Excellent salary, incentive and benefits package. Superior selling and merchandising skills.
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Debby 667-8998

Salesperson full or part-time, for children's wear store. Closed Saturdays, open Sundays. Please call 322-6400.

Supply Teachers needed in Congregational (evening) School. 787-0381.

Synagogue Administrator
Shaareh Haim Synagogue a vibrant, growing synagogue located in Richmond Hill, requires an individual who will become totally involved in all aspects of the day to day operations of the office and our new building. You must be a self-starter with strong interpersonal and organizational skills. Your background will include several years experience working at a senior level (preferably in a Jewish organization) and will reflect management and decision making responsibilities. Computer/ word processing experience is essential. This is a career oriented position offering challenge and the potential to become an Executive Director. Qualified candidates please call Vicci Macmull at 884-3353.

Part time teachers wanted for math, science and computers. Grades 8-10. Approximate hours, 4pm- 6:15pm. Please call 787-4176, no Saturday calls.

Public Relations and Marketing Assistant for Leah Posluns Theatre. Good interpersonal skills, efficiency and reliability essential. Call 9:30am- 4:30pm, Monday- Friday, 636-2720.

Bookkeeper/Administrative assistant - experienced, part-time, 20-25 hours per week. Hours flexible. For Real Estate company in spacious offices, at Dufferin and 401. High pay for right person. 630-2692.

Experienced receptionist/ typist. Excellent opportunity for a mature self-motivated individual possessing a good telephone manner. Must be good with figures and enjoy creative problem solving. Salary commensurate with experience. 781-3515.

46 Employment Opportunities

REAL ESTATE SALES. Bathurst N. of 401. Recent grads & exper. top comm, modern fully equipped office, prof. training, gov't course fees rebated. Michael 633-7777. Homelife/Rity. Ent.

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Growing charitable organization seeks mature person with initiative and excellent secreterial skills to run 1 person office starting mid-October. Renumeration commensurate with experience. Allen Expressway/ Sheppard. Send resumes to Mrs. S. Gottlieb. 50 Sandringham Drive. Toronto. M5M-3G3.

Supply Teachers general studies, Hebrew, French, for Jewish day school, grades N-8, applications 781-5658.

Mature Salesperson - Accessories boutique. Part-time. Start mid-October. Maureen, 481-0892.

48 Business Opportunities

Deli for Sale - Sheppard/Bathurst. Guaranteed income. Call David 881-9653.

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50 Domestic Help Available

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Jewish women available to care for elderly. 787-8982.

51 Domestic Help Wanted

Warm, Jewish family in Richmond, BC (Vancouver) seeks live-in domestic help (housekeeping, childcare), interviews held in Toronto. Airplane ticket to Vancouver provided. (416)445-3568 or (604)272-5627.

52 Personals

Want to talk? Volunteers available at Tel-Aide: the Jewish Distress Line, 636-9610.

Would you like to be part of a women's networking group which is a new kind of consciousness raising supportive friendship and intellectual. If so phone Temmy at 636-0266.

Looking for Elias, Molly, and Lila Cohen, lived in Eastern Canada, around 1931. Respond to P.O. Box 587, Camarillo, California, 93011.

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54 Personal Companions

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Handsome, professional, SJM, is seeking an attractive, intelligent woman, 35-45. Enclose photo. Box 9367 CJN.

54 Personal Companions

My social life needs rejuvenating! Along with a passion for work, I'd like more laughter and play in my life. I want to meet interesting men and women who may be in a similar situation. I am a very bright, attractive, 40 year old lady with a warm heart and adventuresome spirit, so drop me a note. I'd love to hear from you. Box 9370 CJN.

Businessman 48, 5'11", handsome, a real mensch with a great sense of humour seeks sincere relationship with bright, attractive, financially secure lady. Please reply Box 9213, CJN.

Bored of the same old scenes? We are two 24 year old women who are bored of the same old social scenes in the city. We are attractive, 5'2" and 5'8" respectively, and we would both like to meet someone who is open-minded, ambitious in life and fun! He should also be between the ages of 24-32. Please send a photo along with a letter describing what your idea of the perfect date would be! Box 9360, CJN.

2 successful, professional, very attractive, slim, athletic, marriage-minded females, 25, 29, with traditional values seek professional males, DR., DDS., LLB., 5'7"-d 6'4", 26-43. Box 9124, CJN.

I don't want a doctor. Engineer? Fine! Mathematician? perfect! Data processor? Great! No doctors.
Computer consultant (and doctor's daughter who has heard too many descriptions of operations), slim American, 5'6", early 40's, no dependents, non-smoker, non-drinker, prefers performing arts to sports and outdoors, travelled, presently fighting a losing battle with calculus seeks tall, slim, North American caucasian, unattached man, 36-43, no addictions (except to life), humorous, good at: calculus, linear algebra, statistics, operations research. Objective- a calculating relationship. P.O. Box 73, Adelaide Postal Station, Toronto M5C-2H8.

Unbelievable! 2 real nice business guys, 40's, no hang-ups, finally have spare time to enjoy ourselves: funloving and adventurous. We would like to meet outgoing ladies with similar interests. Box 9365 CJN.

Attractive widow, modern Orthodox, mid 50's, outgoing, warm-hearted and caring, is looking for that someone special. Hopefully a non-smoker, 57-63, in good health, financilly secure, outgoing with a good sense of humor and is marriage-minded. Box 9207 CJN.

BMW- Condo- MBA. 33 year old, well-established, educated, very fit, outdoor type of man who enjoys all the finer things in life, seeks confident, attractive, warm lady who must enjoy sailing, gourmet food,and good conversation. Photo if possible, and phone number to Box 9344 CJN.

Attractive Orthodox lady would like to meet gentleman age 48-60. Box No. 0491, Canadian Jewish News, 6900 Decarie Blvd. Suite 157, Montreal Que. H3X-2T8.

One of a kind, fun-loving, 27 year old woman living in Waterloo would like to meet you. If you are a gentleman with a zest for life, a sense of humour, and over 5'8". I enjoy sports, the outdoors, movies, music, travel. Be adventurous, send me a letter – what can it hurt? 38 cents could bring us a lifetime of happiness. Box 9362, CJN.

Jewish female, 28, with an outrageous sense of humour, loves a good laugh, dancing, walking, movies and sharing romantic interludes with a warm, sensitive man with a kind heart, to share the same interests for possible relationship. Photo would be appreciated. Box 9368 CJN.

54 Personal Companions

If you are a warm, caring, well-educated, professional Jewish gentleman, presentable, 57-65, with a zest for life. If you enjoy theatre, literature, art, good conversation and travel, there is a woman waiting for you. She is refined, attractive, sensitive, well-educated, loves life, and wants to share it with someone special. Box 9366 CJN.

Do you have a father for my healthy, active 62 year old mother? Write Box 9350, CJN.

New to Canada, romantic man, way above average in most ways, young 49, seeks financially secure lady with trim figure and goodlooking for lasting relationship. Age not important. Photo please. Box 9371 CJN.

Professional male, 45, 6', with wide interests from antiques to zoos, including music, plays, sports, and travel, wishes to meet sincere lady for conversation, good times, and possible romance. Reply to Box 9364, CJN.

55 Obituaries

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Baruch, David on September 6, 1989, late of 6161 Bathurst St.,#211.
Benmergui, Yehuda on September 8, 1989, late of 169 Torresdale Ave.
Berkovitz, Moses on September 8, 1989, late of 4190 Bathurst St.#402.
Bluis, Mark on September 5, 1989, late of 7601 Bathurst St.,#1515.
Cohen, Jennie on September 8, 1989, late of 3705 Bathurst St.,#407.
Erbach, Lillian on September 7, 1989.
Kaye, Michael on September 5, 1989, late of 6040 Bathurst St.,#1201.
Kerman, Anne on August 31, 1989, late of 160 King St., #K116.
Landa, Paulina on September 7, 1989, late of 3 Coulters Mill Gate.
Machtinger, Fred on September 9, 1989, late of 16 Nairn Avenue.
Muzin, Fay on September 8, 1989, late of 4190 Bathurst St. #402.
Rosenberg, Izu on September 5, 1989, late of 7 Barclay Road.
Scyzoryk, Zendel on September 10, 1989, late of 188 Haddington Ave.

Steeles-College Memorial Chapel

David Krawczyk on Aug 2/89, late of 22 Livingstone Rd.
Juanita Roth on Aug 3/89, late of 2500 Bathurst St. #802.
Sarah Sherman on Aug 3/89, late of Baycrest Centre.
William Sacks on Aug 3/89, late of Baycrest Home For The Aged.
Alex Abonyi on Aug 5/89, late of 10 Shallmar Blvd. #614.
Goldie Shendelman on Aug 4/89, late of Cheltenham Nursing Home.
Sarah Rosen on Aug 5/89, late of 569 Sheppard Ave West #1007.
Frank Szinetar on Aug 5/89, late of Cummer Lodge.
Tzvie Wittenberg on Aug 6/89, late of 627 Bedford Park Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

55 Obituaries

Sally Gottlieb on Aug 7/89, late of 3905 Bathurst St. #202.
Elizabeth Spiegel on Aug 6/89, late of Leisure World N.H.
Adele Keningsberg on Aug 8/89, late of 5740 Cavendish #713.
Jennie Stupp on Aug 8/89, late of Baycrest.
Jeffrey Weingarten on Aug 9/89, late of 1181 Huron St.
Meyer (John) Swartz on Aug 9/89, late of 4383 Bathurst St. #105.
Lillian Milgrom on Aug 8/89, late of 3636 Bathurst St. #710.
Henry Stein on Aug 10/89, late of 899 Clonsilla Ave. #901.
Donald Young on Aug 10/89, late of 205 Cummer Ave.
Jack Wiskin on Aug 10/89, late of 569 Sheppard Ave. W. #1210

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INDEX

1 Houses For Sale
2 Houses For Sale Private
3 Houses For Rent
4 Houses For Rent Sale
5 Houses Wanted
6 Condominiums For Sale
7 Condominiums For Rent
8 Condominiums For Rent Sale
9 Condominiums Wanted
10 Accommodation Available
11 Accommodation Wanted
12 Shared Accommodation
13 Apartments For Rent
14 Apartments Wanted
15 Duplex Townhouse For Rent
16 Duplex Townhouse For Sale
17 Duplex/Townhouse For Sale Rent
18 Duplex/Townhouse Wanted
19 Cottages For Rent
20 Cottages For Sale
21 Cottages For Sale Rent
22 Cottages Wanted
23 Florida Property For Rent
24 Florida Property For Sale
25 Florida Property For Rent Sale
26 Florida Accommodation Wanted
27 Israel Properties
28 Out-Of-Town Properties
29 Accommodation Swap Exchange
30 Office Space
31 Industrial Commercial Space
32 Properties Wanted
33 Vacation Properties
34 Out-of-Country Properties
35 Land Sales-Lots
36 Investment Properties
37 Investment Opportunities
38 Announcements
39 Social Announcements
40 Lost & Found
41 Pets
42 Articles For Sale
43 Cars For Sale
44 Contents Sale
45 Garage Yard Sale
46 Employment Opportunities
47 Employment Wanted
48 Business Opportunities
49 Financial Opportunities
50 Domestic Help Available
51 Domestic Help Wanted
52 Personals
53 Business Personals
54 Personals Companions Wanted
55 Obituaries
56 Unveilings
100 Service Directory

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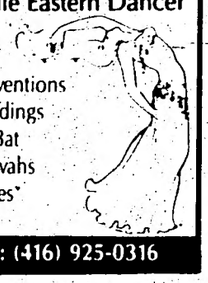
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Heroic Jews aboard Titanic

By CAROLYN BLACKMAN

TORONTO — Seventy-seven years of ter the ill-fated Titanic took its only journey, stories of quiet heroism still abound.

K. Corey Keeble, associate curator, European department at the Royal Ontario Museum, recently related one tale at the opening breakfast meeting of the Beth Emeth Bais Yehuda Brotherhood.

"Jews have always been a heroic people and aboard the Titanic that fateful day a Jewish couple lived up to that reputation," said Keeble.

He said that the shipping line that launched the Titanic had made a fatal error in not providing enough lifeboats. "With about 2,200 people on board there were only enough life boats for 1,000 people."

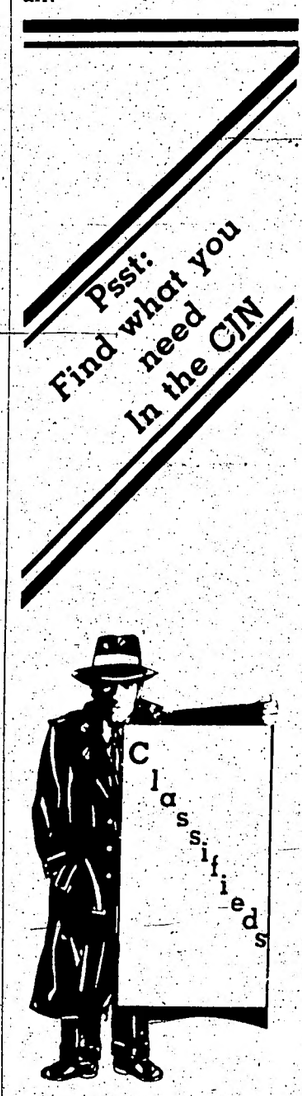
Keeble said that when disaster struck, it was decided to first send the elderly, women and children aboard the life boats to safety.

"Isadore Strauss, the founder of Macy's, had just retired and he and his wife were beginning their new life with a sea voyage," related Keeble. He said that when Strauss was approached to board the lifeboat he refused to go before any other man.

"His wife refused to board without her husband, and so this quiet heroic couple held hands and remained together until the end."

Keeble said that amid the panic, pushing and shouting "this couple accepted their fate and died the way they wanted — together."

He said the "Strauss' quiet and dignified behavior is a lesson to us all."



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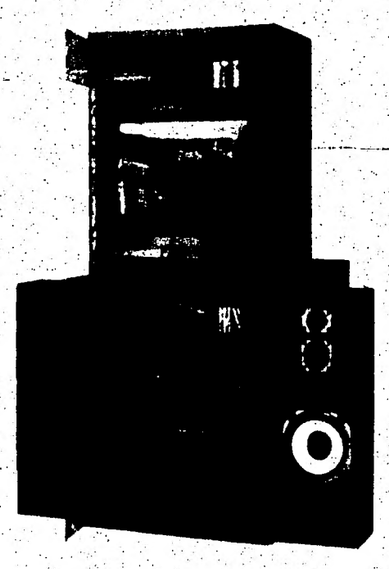

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Rosh Hashanah 5750

Part of culture — *Soul-seaching is seen as central to Jewish life*

By
RABBI
ADIN STEINSALTZ

Although the term "soul-searching" is relatively new — it dates only from the Middle Ages — the concept of a spiritual reckoning is as old as Jewish culture itself.

The sages called soul-searching "world-reckoning," in accordance with the concept that it is really a reckoning of broad generalities and of major principles, an audit encompassing a whole world. Of course, there are reckonings that focus on small sums or are even squandered on pennies, but true soul-searching is basically all-embracing, penetrating every aspect of one's world. Where this feeling of importance, of significance, is absent, we do not have a true searching of the soul, even where the objects under review are most significant. True soul-searching must always be subjective, substantive, thorough, and fundamental.

In Jewish culture, which is basically a culture of values grounded in the belief in good and evil as definable and substantive values, "thou shalt" and "thou shalt not" are not merely social conventions, rules of social behavior. The Jewish world view, with its exacting standard and qualities, actually requires this accounting, both of the community (the world community or the community of Israel) and of the individual within that community. In the Bible as a whole, and in particular in the Torah, soul-searching is primarily on a large scale, whether it is the weighing of a nation or of the whole world.

The first example of true soul-searching in the Scriptures is one made on a universal scale and apparently by God himself: "The Lord saw that the wickedness of man was great on the earth and that every imagination of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart. So the Lord said, 'I will blot out men whom I have created from the face of the ground . . . for I am sorry that I have made them'." (Gen. 6:5-7).

This passage is a classic example of soul-searching, a general reckoning in which deeds are assessed and the decision is in accordance with the conclusion reached during that assessment. Thus, this first instance of soul-searching — and its aftermath, the Flood — contains all the elements essential to the process: review, recognition of offense, regret (or, in the case of man, repentance), and remedy.

The dramatic instance of Ezekiel 3:16f. and the even more dramatic Chapter 33, describe the prophet's role as the "watchman of Israel." The watchman on his look-out post is not only meant to observe events — his ability to do so is, of course, the raison d'etre for his appointment to the task — he is primarily expected to give warning of approaching danger, to arouse attention to forthcoming attack by all the means at his disposal.

In the same way, the role of the prophet is not merely to warn of approaching catastrophe. (Paradoxically, a "successful" prophet is one whose prophecy of disaster does not come to pass, because his warning has been heeded and people have altered their ways accordingly). The more important role of the prophet is to stimulate change, to provide alternatives, and to awaken the dormant strength and potential of the nation. "Let us examine our ways and turn again to the Lord" (Lamentations 3:40) is the call; everything else is but an elaboration of this.

Thus we see that the prophetic admonitions are directed mainly toward the nation, the community of Israel, in which individuals are only part of the whole. In the Talmud, on the other hand, the admonition, the call to repentance and to soul-searching, is more likely to be addressed to the individual. It appears that this difference is not one of principle but is rather a matter of social outlook and has two distinct aspects: the nation as a spiritual entity and the nation as a political organization.

* * *

From Second Temple times on, soul-searching, world-reckoning, was no longer a call to drastic change. Rather, it became a detailed examination and correction at the individual level. To be sure, even in Talmudic times and thereafter we find criticisms of the community, sharp reproofs against large sectors of Jewry (and even against the nation as a whole), but the point of departure was now a widespread acceptance of those same fundamental principles.

It is obvious that the way in which the "guardian" approached

Rabbi Adin Steinsaltz

the nation in post-Talmudic times differed from the days of the Prophets. There was no longer a call for overall substantive change but for conceptual, attitudinal revision on the part of the individual. Historical modifications came about as the result of accumulated individual variations in thought and behavior, which gradually affected the whole community.

The call to soul-searching, that admonitory call that appears so often in literature, was also for many generations an essential part of Jewish practice. For generations, both the maggidim in the cities and the itinerant preachers who visited the outlying hamlets and villages preached repentance and soul-searching. Several days of the year were set aside for this purpose, such as the entire period from the beginning of the month of Elul until the Day of Atonement itself. More, for centuries it was the accepted custom among all the communities of Israel to set aside the eve of every new month as a day of repentance and fasting known as a "minor Day of Atonement."

On these days, the central theme of sermons and study was the soul-searching incumbent on the individual vis-a-vis the Creator and the reckoning that same individual must make within himself. Many people dedicated several hours daily to studying musar literature, which dealt with ways of improving and correcting the soul.

This kind of introspection was intended not for outstanding scholars and the pious but for the ordinary Jew — the Jew who throughout the year was absorbed with the problems of livelihood and business and all the other cares of daily life.

* * *

Yet, despite these instances of soul-searching as part of the routine of life, such introspection usually occurs only in times of troubles and distress. This is true both of imminent and anticipated catastrophe and of events that have already taken place and left a deep and tragic impression. In this context, the Torah itself expresses a constant, unequivocal call to reconsider, to reflect, before it is too late. "Only take heed and keep your soul diligently" (Deut. 4:9). This call is frequently repeated in a variety of ways.

Nevertheless, it seems that we also come across another, more pessimistic yet more realistic attitudes: "And when all these things have come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord, your God, has driven you, and return to the Lord, your God . . ." (Deut. 30:1f). That is to say: the hour of reckoning, when not only the few undertake to search their souls, is the hour of catastrophe and its aftermath. It is disaster that motivates self-scrutiny and self-examination.

This assertion, which appears many times in all the prophetic books, has time and again been historically verified. This, it appears that catastrophe is the spur, the great stimulus that brings both the individual and the community to reconsider their spiritual state.

The sages have pointed out that if a man commits a transgression and "sleeps on it," then that transgression is, as it were, sanctioned. In other words, when one sins knowingly and then repeats the same sin or error, it becomes part of one's routine and one no longer pays attention to it as something calling for correction. Shock jolts a man out of his rut and enables him to look at things anew, to reexamine his life.

Only when the misery intensifies and when things become unavoidably obvious, "Then will their hearts surrender" (Lev. 26:41). Sometimes the wish not to be stopped, not to change, not to admit error is so deep and so strong that not even a whole series of disasters avails.

Thus, it is sometimes necessary for shock to be intensified and sharpened until it permeates the general consciousness. Because of the existence of defence mechanisms, warnings of forthcoming catastrophe and disaster are seldom effective. This is usually not because of a lack of belief in, or the credibility of, he who warns, but is rather the result of an unwillingness

[Cont'd. on page 4]

לשנה טובה תכתבו

A Yeminite Jew blowing a curved shofar, or ram's horn at the Western Wall in Jerusalem during Rosh Hashanah.

Ram's horn recalls sacrifice by Abraham

By
SEYMOUR FREEDMAN

JERUSALEM (WZPS)

The sages tell us that the horn for a shofar must be taken from a kosher animal, such as the sheep, goat, mountain goat, antelope or gazelle.

We are warned against using the horn of the cow, in spite of the fact that it is kosher, as it is associated with the golden calf and idolatry.

Rabbi Abbahu teaches that the ram's horn is preferable as its curved shape is suggestive of the bending of the will and the submission of the worshippers about to repent before God in the 10 days between Rosh Hashanah and Yom Kippur. The ram's horn also recalls the sacrifice made by Abraham in the Biblical story of the Akedah. This story of Abraham's great faith and trust in God and in God's great mercy is the Haftorah portion for the second day of Rosh Hashanah.

The sages also insist that the shofar be a minimum of four inches long, and have no holes in it. It is specifically forbidden to try to fill any holes, and make perfect what is flawed. Cracks along the width of the shofar disqualify it but a shofar cracked along its length may be used providing there is enough space left between the mouthpiece and the crack to fulfill the minimum size requirement for the shofar.

The shofar should not be painted in such a way as to change its color although it is permissible to coat the shofar with gold. It is also permitted to decorate the shofar with geometrical designs and patterns, and to inscribe Biblical verses and the name of the community or individual owner of the shofar on it. Such designs and inscriptions are particularly commonplace on shofarot made by Ashkenazi communities, with whom it was also common practice to reshape the animal horn through a delicate process of heating from within. Often the horn was reshaped into a ninety degree angle.

The most striking and certainly the largest of all shofarot are those made in the Yemenite communities. Unable to use the ram of Yemen, which was not kosher, the Yemenite Jews imported the horns of the kudu from its native India, Persia or Ethiopia. From these horns they fashioned the remarkable spiral shaped shofarot often over four feet in length, which are put to use even today on ceremonial occasions.

Today the shofar retains the same form it had in antiquity and has not evolved in time as musical instruments have. This is perhaps due to the fact that the sages were never interested in the musical or tonal quality of the shofar but rather with the religious meaning of the shofar's sounds. There are three basic sounds: the tekiah, a long unbroken sound which symbolizes hope and strength; the shevarim, three shorter more broken sounds, indicative to some of wailing; and the teruah, nine staccato sounds likened to the broken heart of the penitent.

On Rosh Hashanah it is customary to sound the shofar a minimum of 100 times. The first sounding of the shofar is while the public is seated (tekiah meyushav), but the principle sounding of the shofar and the centre of the Rosh Hashanah service is during the repetition by the prayer leader of the Amidah (Shmonah Esreh) of the Mussaf or additional service. The congregation stands throughout the Mussaf service, and at the end of the three major divisions of the service, Malchuyot (kingship of God), Zichronot (remembrance of the merit of our ancestors), and Shofarot (hope for the coming of the Messiah), a series of 30 blasts is heard.

At the end of each series there is a long and memorable blast of the horn, which is called the tekiah gedolah (the great blast).

The baal tekiah, the person who blows the shofar, must be an especially righteous Jew, one who will petition for the whole community. A second baal tekiah is usually at hand since the physical act of blowing the shofar is so strenuous that often one person alone cannot manage the task. Above all, the shofar must be sounded in such a way that every member of the community can hear it.

According to the great medieval Jewish thinker Saadia Gaon, the blowing of the shofar on Rosh Hashanah proclaims the sovereignty of God, reminding us of the covenant at Mt. Sinai, and calls us to renew that commitment; it recalls the voice of the prophets and instructs us that in order to live a life of moral righteousness, one must repent.

כִּי זֵכֶר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ בָּא.

The memories of all creatures are known to You.
(High Holiday Mahzor)

My Memory fails me

Things happened.
We both experienced them. You saw them your way—
colored by experiences in your past, or by resentment or impatience.
I saw them my way—colored by fear, by pride, by the fact that I am myself and not you.

So our memories of what happened were very different from the start.
And then, before we knew it, memories hardened into myths and myths into dogma.
Now we find ourselves divided. We stare across the chasm, but we don't see each other.

Wife, Husband • Child • Parent • Friend
— Race • Nation • Religious Group

I'm tired of being alone on my side of
the chasm. I'm using up so much
energy fearing and resenting you.
Sometimes I wish you and I could crack
the dogma, peel away the mythology,
and trade memories.

What would it be like if we could see
each other's pictures of the history we share?
If we could see each other?

What we need here, you and I, is a little
humility and a lot of house-cleaning.

Humility: to say, "Only God sees
history whole and knows the whole truth.
All I have is my perception. It's valid, it's
precious, but it's fragmentary. Maybe I ought
to try seeing as God sees, from all the angles."

Housecleaning: Memory is selective,
and I'm carrying around years
of slanted, narrow memories.
I can't see past them.
It must be the same for you.
What we need to do is let some of them go.
Trade a few. Listen.

Maybe, if I ask you how things look to you,
between us we'll see something
we never saw before.

We wish for all humanity a year of broadened vision and shared perspectives.

AND THE BUSH וְהַסְּנֶה WAS NOT אֵינֶנּוּ CONSUMED אֻכָּל

The Jewish Theological Seminary of America

Believing this message to convey the essence of our developing religious tradition, we have arranged for its publication. Single copies and permission to reprint granted on request from Alan Ades, Chairman; High Holy Day Message Committee, The Jewish Theological Seminary of America, 3080 Broadway, New York, NY 10027.

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לשנה טובה תכתבו

From token Jew to oleh

U.S. immigrant finds niche in Israel

By
LISA SAMIN

JERUSALEM (WZPS) —

"I remember seeing the sun setting; orange and red and enormous, feeling this incredible high and saying to myself, 'This is going to be a good year.' " These were Stephanie Fishman's feelings on the eve of her first Rosh Hashanah as a new immigrant in Israel, a little over a year ago. But the journey of this 23-year-old American, which ultimately resulted in aliya to Israel, was not an easy one.

Born into a Conservative/Reform family in Woodbury, N.J., Stephanie says, "My two brothers and I were the token Jews." Although she got along with everyone and was very outspoken she remembers "I always felt like an outsider, and I was continually searching for something; spirituality, a feeling of belonging." Describing herself as a leftist liberal, she dabbed in many different religions, thinking Judaism old and outdated. She chose to attend a progressive university, Hampshire College, where she planned to concentrate on Russian studies. "I wanted to change the world," she recalls, "and I thought that if the Russians and Americans communicated with each other there would be less chance of a nuclear war." However, after her second year of studies she was not satisfied and that summer she decided to go to Israel — for a visit.

Her decision to go to Israel and not to Europe or the Far East was due to her younger brother who had gone to Israel for his last year of high school. "When he came home I saw that his whole face had changed, that he had found his niche, so I went to find mine," says Stephanie.

Arriving in Israel with $50 in her pocket she went to a kibbutz office and was soon a volunteer on a left-wing Hashomer Hatzair kibbutz. Although her two-month kibbutz experience did not give her a feeling of fulfilment, it was here that she discovered her intense love for the land. "When I started picking cotton I felt this incredible attachment to the land," says Stephanie, who had not had any previous farming experience. After the kibbutz she left Israel for Greece, and returned two days later. "I knew there was something for me in Israel," she recalls, "I just hadn's given it enough of a chance."

It was at this point that she went up north to the ancient mystical city of Sefat, to participate in a program called "Livnot U'Lehibanot" (To Build and Be Built). For three months she lived with a group of English speaking people, working the land, learning about Judaism and hiking throughout Israel. There, during her first Rosh Hashanah in Israel she found a sense of family and belonging and her connection to Israel blossomed.

Returning to the United States for nine months, Stephanie worked in a computer firm, "but," she says, "I had changed; my whole identity had changed, and I decided that I was going to live in Israel."

Arriving in Israel, Stephanie truly felt as if she had come home, and unlike many new immigrants she spends no time complaining about the country's bureaucratic hardships. Feeling that language is the key to a culture, Stephanie began to learn Hebrew, taking in her stride the initial emotional and physical difficulties of aliya.

After learning manageable Hebrew — while babysitting and cleaning houses to support herself — Stephanie decided to further her religious studies. "I wanted to raise a Jewish family — halachically — and there was no way I could do that without first knowing what that means," she says.

After looking for an appropriate program she chose to study at Mercaz Shiva in the settlement town of Ofra, 20 minutes outside of Jerusalem. Living in the midst of the intifada, in a town whose population consists of 150 families, Stephanie says, "I am very angry that I cannot travel where and when I want and that Jews have to travel on buses in the summer months with the windows closed." When asked how a left-wing liberal from New Jersey justifies her right-wing views in Israel, Stephanie says that when she started to see what was going on here, and came into direct contact with the security situation she realized that she came to Israel to live freely as a Jew, "in our country, in our land."

Experiencing directly what most of the world (including most Israelis) only read about in the papers: rocks thrown at buses, molotov cocktails hurled at travelling settlers, clashes between settlers and the army, Stephanie hesitatingly says that yes, she is afraid, but that does not stop her from going about her business.

Celebrating her second Rosh Hashanah in Israel as a new immigrant, Stephanie reflects upon the year to come, 5750. She wishes to pursue a career in television and will study communications in a new program run by the Jerusalem College for Women, working part-time to support herself.

With no doubts thus far about her decision to make aliya, Stephanie sees herself eventually living up north in the Galilee or in Judea, or Samaria. "I feel good here," says Stephanie, "and this year when I go to the synagogue on Rosh Hashanah I shall turn my eyes skyward and know that my main concern is no longer just myself, but the people and the nation of Israel."

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לשנה טובה תכתבו

Austrian-born Evangelist keeps busy on High Holidays

By
DIANA LERNER

TEL AVIV —
This year will mark her Chai (18th year as a 'Shabbes Goy,' says Emma Pushlik, the Austrian-born Evangelist serving as assistant shammes (sexton) in the Great Synagogue here.

It's a labor of love and this is her busy season, she says.

"From the month of Elul when Jews start praying for forgiveness saying Slichot, right through the Days of Awe, the High Holydays which end with Simchat Torah, I am very busy," she beams.

It all started on a Yom Kippur evening when the alarm on the Shabbat clock that controls the electric lights of the synagogue went off unexpectedly during the reciting of Kol Nidre and, except for the flickering of memorial candles, the building was plunged into total darkness.

Where would one find someone to put on the lights? Meeting a non-Jew on Allenby Street in Tel Aviv on Yom Kippur was about as likely as finding a mohel in Mongolia.

But suddenly someone remembered that a Christian woman had recently started to work at the Bet Avot on nearby Rehov Yavne. The son of synagogue president Chazroni hastened there to beg for her help. She answered the urgent call and behold the lights went on again.

"From that moment on, I was the bet knesset shabbes goya," and it's the pride of her life, she smiles.

Although previously she knew nothing about the Jewish religion, since living in Tel Aviv she has become well versed in Kashruth, the Shulchan Aruch and synagogue worship.

"I would not miss the blowing of the shofar, saying Kol Nidre, the blessings of the Kohanim, the final Neila prayer, for anything in the world." Lecha Dodi every Friday night also thrills her, she says.

A trained practical nurse, Pushlik became interested in the Jewish people after she heard what happened to them in the Holocaust.

When the Six Day War ended she experienced a strong urge to visit the land of the Jews. Without knowing a soul, she landed here in 1971 and began to look for work in her profession. She found a job at the Bet Avot, where she has earned the endearing name "Imma Emma," Mother Emma.

All the patients there were German speaking at the time and they were glad to speak in their own tongue and to be understood.

During the Yom Kippur War, Emma was alone on duty at the Bet Avot. It was she who comforted the patients and encouraged them to keep up their hope that their prayers would be heard.

"She's our guardian angel," some of the patients said. Their affection for her is shared by the entire staff.

Emma occasionally attends services in the Evangelist Church in Tel Aviv and joins the Christmas procession to Bethlehem from Jerusalem. Once there, she enjoys especially visiting the Israel Museum and new sites in the capital. On her day off one can find her in other museums, her favorites being the Hagana and Diaspora museums.

Very involved with everything that goes on with the Jewish people, Pushlik wrote scathing letters of protest to Austrian government officials when Waldheim was elected president.

"I feel my fate is bound up with the fate of the Jewish people," she says. "I was made welcome here. These are my people. Israel is my home."

Soul-seaching long, complex

[Cont'd. from page 1]

or inability to make some kind of spiritual reckoning.

Soul-searching is a long and complex process, requiring a certain amount of preparation, or at least a tacit assumption of doubt, insecurity, the need for review and revision, and the need to reassess one's life. This awareness of the need for review is an essential condition of soul-reckoning.

Even within the normal routine of daily life, most people do make some kind of accounting which, as often as not, contains a basic defect that reveals itself only under the most scrupulous examination. Soul-searching carried out in the rough-and-tumble of active life, without pausing or leaving room for reciprocity, may be fundamentally incorrect. The summing-up may be accurate, the calculations precise, but what is considered a credit is actually debit, and what the arithmetic books define as profit proves in reality to be loss; that which seems clear and straightforward is revealed as a futile dream. Errors of this sort, which are, of course, more than mere errors of arithmetic, are not revealed by a routine accounting process.

Whereas small mistakes are quickly discovered, and as quickly rectified, the fundamental error produces a whole complex, interdependent structure. The fundamental error thus contains its own feedback mechanism, which serves to reinforce and verify it. Soul-searching, on the other hand, obliges one to look afresh at those things that seem to be whole, good, and beautiful. Soul-searching is thus much more than a profit-and-loss accounting. Regardless of the kind of problem it deals with — moral, economic, or political — it is an overall reckoning that includes a presupposition of the possibility of error, of a great and fundamental mistake.

The kind of soul-searching that merely confirms the status quo is insufficient. As long as soul-searching does not address itself to basic and fundamental issues, as long as it does not question the most obvious assumptions, the sin singled out for correction will be trivial and no overall change will be forthcoming.

True soul-searching assumes the status quo, the general consensus, are the very things that require review and revision. In the Bible this is expressed in Leviticus 26:40 — "And they shall confess their sins and those of their fathers" — an exhoneration that finds its echo in the confession in the daily prayer book: "But we and our fathers have sinned" (Jeremiah 3:25). This inclusion of the fathers in the confession is an attempt not only to examine oneself at the level of present being, but also to penetrate to the very roots of one's existence.

All this, which relates to soul-searching at the individual level, is even more true at the communal level. It takes infinitely more effort for a whole community, or a nation, to carry out soul-searching than it does for the lone man or woman. First, in the context of the community, although individual deviations may be condemned, the errors or shortcomings common to the society as a whole are usually reinforced.

When an entire nation is headed for disaster, not only are its citizens to some extent inured to what is happening to them, because the whole society is subject to the same conditions (which thus become to some degree "normal"), but there is also no opportunity in the rush of events to stand back and assess what is going on, much less devise an effective means of response.

There is another aspect to the problem of the nation as a whole. Individuals have their own thoughts and ideas, but these are not always common to the national entity. Indeed, the course of a nation is never the sum of the life experiences of the individuals who make up that entity. The overall condition of the body is determined by a few organs, each with a specially defined function. So, too, within every nation there is a particular class or group that determines and decides, that sets the pace, direction, and tone. Sometimes this class or group is very able and broadly representative, and sometimes it is quite unsuited to its role. It is this leadership, whether political or spiritual, that determines the path of a nation.

In the Bible, the leaders are called the "eyes" of the community, an assumption that they are to be the "receivers" of coming events, instruments for orientation and control, for sensing danger and anticipated developments long before these become manifest. A nation whose eyes are not effective is one whose whole body requires examination. This is true even in those cases where a nation appears to be finer and better than its leadership.

Exploration must be made not only in terms of existing assumptions, but on a review of the most fundamental values, and at such times it is essential that the eyes of the community see far and clear and penetratingly.

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לשנה טובה תכתבו

Visits to concentration camps have great influence

Unique design team creating Holocaust exhibit

WASHINGTON — The United States Holocaust Memorial Museum, soon to be under construction on a site adjoining the National Mall, faces a most unusual exhibition challenge — how to tell, effectively and accurately, the story of one of the most horrific chapters in humanity's history.

To tell that story in the Museum's 40,000-square-foot permanent exhibition, the Museum has created a unique partnership of talents to lead the design team — a museum exhibition designer and a television documentary film producer with no experience in museum design.

"We are faced with the challenge of telling an almost unbelievable and complex story, a story that must be told completely, accurately and with the dignity it deserves," says Michael Berenbaum, Museum project director.

"To do that, we are convinced that we must combine traditional museum materials, artifacts, documents and art works from their period, with the techniques and products of modern technology — film, photography, sound and voice actualities and interactive computer devices to help us bring out the full intensity of the story," Berenbaum said.

The team leaders are Martin Smith, an Emmy award-winning documentary filmmaker, and Ralph Appelbaum, an internationally recognized exhibition designer.

Smith, Museum exhibition director, has specialized in historic documentaries on difficult and often controversial topics for more than 20 years. Many of the filmmaker's more than 50 productions have received international acclaim, including Struggles for Poland and segments of the World at War series and of Vietnam — A Television History, for which he received an Emmy in 1984.

For more than two decades, Appelbaum, Museum exhibition designer, has been involved in every facet of museum and exhibit design. He is the president and founder of Ralph Appelbaum Associates of New York City, an award-winning planning and design firm specializing in social, cultural and historical subjects.

A leader in the interpretive exhibition field, Appelbaum has been responsible for a wide range of exhibits, national touring shows for the American Museum of National History on subjects such as mosaics from ancient Carthage and the recent discoveries of Aztec culture in Mexico; a permanent exhibition for Monticello on the life of Thomas Jefferson; and exhibits for institutions such as the Smithsonian and the George Eastman House on topics ranging from civil rights to photography to Native American culture and history.

In recent months, the Smith/Appelbaum team visited several concentration camp sites and ghettos in Poland and Austria to come face-to-face with the past. Those visits to Auschwitz, Treblinka, Lodz, Lublin and other locations have had a great influence on the exhibition design.

Just as the building design itself is filled with symbolic allusions to the Holocaust, "we utilize metaphors from the actual environments," Appelbaum said. "Our choice of materials and surfaces evokes the texture of the camp sites and the ghetto streets during both the night and day."

The project is attracting international support that will enable the design team to utilize material from the concentration camps never before seen in America. "These pieces of physical evidence will make the experience a very visceral and real one," said Appelbaum.

The team's major task is to tell the story as it must be told. "Visiting this exhibition will be very different from visiting the typical art museum or cultural exhibition," Smith said. "The truth we seek is painful to convey."

One of the team's challenges is to be sensitive to a pluralistic audience without sanitizing or belittling the enormity of the tragedy. "We're using techniques and devices that provide accessibility to the many levels of the event," he said.

The U.S. Holocaust Memorial Council, which is responsible for the Museum's development, has approved an exhibition narrative outline developed by a content team of staff members and consultants. "That storyline is the basis of the exhibition; that's what we follow," Smith said.

"We see ourselves as catalysts for the exhibition," Appelbaum explained. "We apply our disciplines, but the design is shaped by the storyline and by the feedback we receive from the wide variety of individuals with whom we work." The team reports to the Council's content committee, the majority of whose members are Holocaust survivors and scholars, and to the Museum development committee.

The permanent exhibition will encompass 2½ floors of the Museum building and will be presented in stages: The Assault (1933-39); The Holocaust (1939-45); and Bearing Witness (1945-present).

Through still and moving images, videotaped oral histories, written narratives and authentic objects, the story of the Holocaust will unfold.

At a railroad depot in Warsaw, Martin Smith (left) and Ralph Appelbaum, examine one of the railroad cars used to transport Jews during the Holocaust.

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לשנה טובה תכתבו

Schoffman stakes claim to a homeland

Intifada causes Hollywood screenwriter to make aliya

STUART SCHOFFMAN is a screenwriter living in Jerusalem. This story was made possible by a grant from The Fund for Journalism on Jewish Life, a project of the CRB Foundation of Montreal.

* * *

On Dec. 4, 1988 — the 6th of Tevet, 5749, my 41st birthday according to the Hebrew calendar, I departed the United States, flew to Ben-Gurion Airport and made straight for the absorption ministry offices on the second floor.

There I found an underworked clerk, watching an Arabic-language TV program, and I presented myself to him. Unceremoniously, he punched my name into his computer and handed me a little blue certificate. I had just "made aliya." I'd come home to Eretz Yisrael.

My friends in Los Angeles, not to mention my agent — I am a screenwriter by trade, and, by all appearances, had been living a life fairly devoid of Jewish involvement — mainly thought I'd lost my marbles, though they were either too shocked or too polite to say so.

Indeed, at the airport in LA, the EL AL security guard, seeing the visa stamped by the Israeli consulate into my passport, exclaimed, "Oleh hadash?" (new immigrant?) "Shigaon!" Which translates colloquially as "far out!" but literally — and this too was in his response — as "madness."

Now? You're coming NOW? This has been the standard reaction since I landed in Israel, from sabras and former olim alike, from the guy in the stationery store at the corner to a famous Israeli author, from my film students at Tel Aviv University to friends in Jerusalem who are thinking of returning, after 14 years, to South Africa.

For I have arrived one year into the unabating intifada — the Palestinian revolt that threatens the material and moral underpinnings of the Jewish state. It's always stormy in these parts, to be sure, but at no time in the history of Israel has the decision to become an oleh seemed more curious.

It's a strange season in my life to be making the leap. Following a decade of toil in the unforgiving vineyards of Hollywood, I had recently become that show business cliche, an overnight success after 10 years.

At long last I got my first screen credit, a respectable made-for-TV movie that aired in January, garnering mixed critical reviews but, more to the point, superb Nielsen ratings. Another of my scripts, a big-budget adventure story co-written with a friend, begins production in May; a third script seems close to a "green light" as well.

As my name appeared on TV screens all across America, with friends and relatives riveted to their sets (or at least having programmed the timers on their VCRs), I was on the other side of the world, asleep, oblivious to my three seconds of glory.

I wish I could claim that it was an epiphany, a burst of Zionist zeal, a sudden reversal of values, that made me abandon the fatted calf of Hollywood for the parlous shores of the Holy Land, but the proximate cause was far more mundane: love.

My father and mother had retired from Brooklyn to Jerusalem in 1979 after careers as teachers of Hebrew — he as a university professor, she at a local synagogue.

Periodically I would come to visit them, and on one such two-week trip met an American woman, a native of California, who had come here to live some years back and was determined to stay. Eight months later, we married in Jerusalem, then returned to the States for a year for me to wrap up my affairs.

Yet I could have given her an argument: why not stay in Los Angeles a while longer so I could make some more money, get tenure at the film school where I'd been teaching to enable a better deal at one of the universities in Israel.

But I didn't make this logical case; in good conscience I couldn't. I would soon turn 40 — which the Jewish tradition calls gil bi-hah, or the "age of understanding" — and I felt, in the shipworn words of old Rabbi Hillel, "If not now, when?"

With a firm pretext for aliya at hand, it suddenly became insupportable for me, as a Jew who called himself a Zionist, to continue to experience this extraordinary and controversial experiment in Jewish nationhood at such a distance.

If I was lucky enough to be a contemporary — a cohort, even — of the State of Israel, how could I spend the rest of my life kicked back on the sofa, watching the fray on Nightline?

How indeed? The news on American television, for a multitude of reasons, tends to specialize in showing Israeli oppression of the Palestinians. It does not often capture the ferment in Israeli society, the wide political palette, the sense of hope, as unmistakable and inexorable as the springtime that daily overcomes the Jerusalem chill, that we will find a fair and feasible political solution.

Much less does it show the chatty Iraqi-born grocer or Speed Baguette sandwich shop on Emek Refaim Street or the children who walk past my house, laughing and shouting, on their way home from school.

The view of Israel one receives in the Diaspora can be compared with the imperious surgeon who strides through the wards, designating the patients as "gallstone" or "liver abscess" without feeling a need to identify or understand them further.

Israel is infinitely greater than the sum of its problems; the pity is that so few North American Jews choose to absorb this plain truth firsthand. They are constrained to fear so much more for Israel's future when their dose of the place is five minutes a day of bad news.

Still, the situation cannot fail to affect our daily lives. As a tourist I adored the Old City; it is easy walking distance from my home but I never go there — much as I never walked to Harlem when I lived on the Upper West Side of Manhattan.

I avoid the intifada but it creeps over the invisible Green Line — the pre-1967 border with Jordan — and hangs in the air like a kind of moral smog. So often, with family and friends, we spend long evenings weighing the options, evaluating the latest developments, as if our living rooms were extensions of the corridors of the Knesset. Over peanuts and tangerines we debate existential questions, even our right to be here at all.

In Los Angeles, by contrast, my friends and I discussed the latest restaurants and movies, politics briefly and only in season, though it would be wrong to suspect that fun and frippery and rock 'n' roll are absent from our Israeli agenda. Social life is fuller and more energetic here, as if a sense of shared fate dictates that we spend more time with each other and less, as in the States, in the pursuit of personal gain.

In many ways I am suspended, in a disorienting manner, between the two worlds. I still write for Hollywood and intend to continue to do so. I am, so far as my employers are concerned, simply writing at home, as most screenwriters do. As long as I make my deadlines and the work is good they don't seem to care that I am living in the Eastern Mediterranean, and in fact my exotic addresses may even lend me a whiff of cachet, as if I were based in Sorrento or Mykonos.

Yet when we speak on the phone it's daytime for one of us and night for the other, they ask joshingly if I am wearing my bullet-proof vest or if my windshield has been smashed lately.

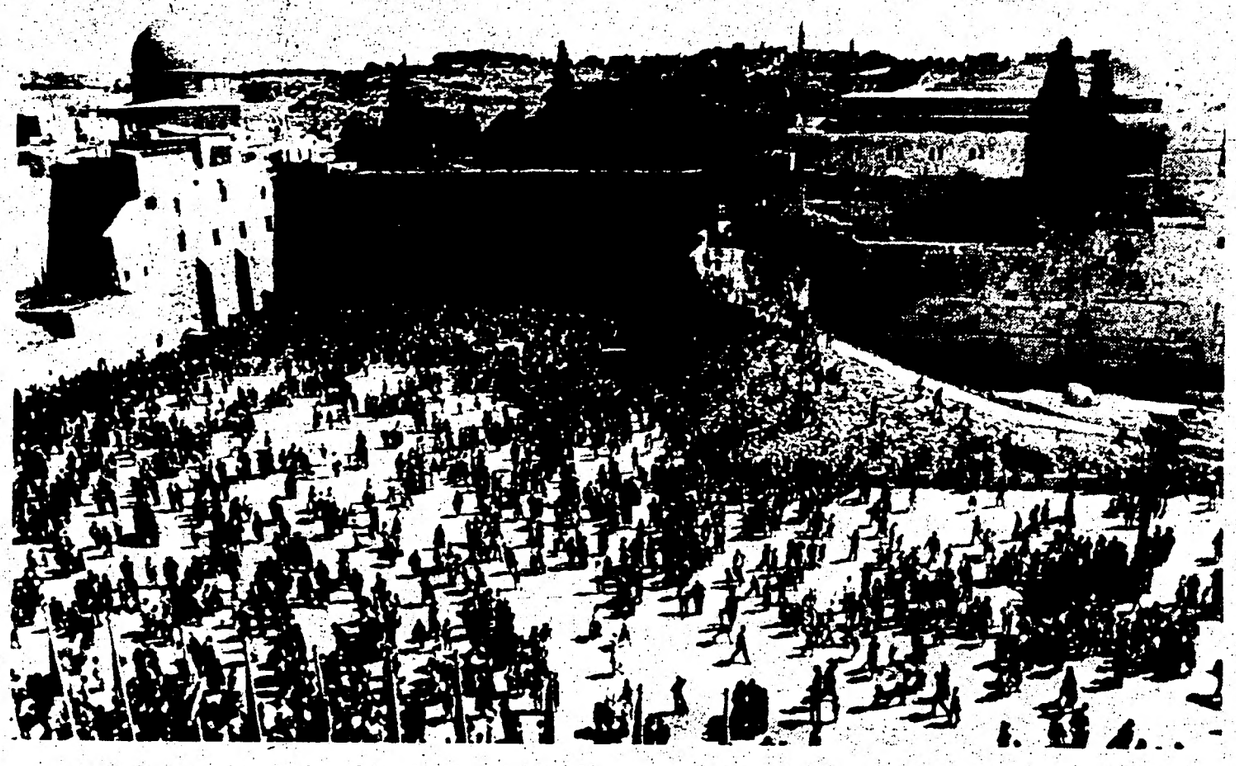
The other evening my father remarked that if he were a leader of the PLO, he would drive home the point that the Jews seem unworthy of their sovereignty on this land.

Far more Israelis emigrate each year than the number of Jews from the Diaspora who come on aliya. Indeed, since the establishment of the state (according to recent testimony before a Knesset committee), a million Israelis have left the country.

This, I think, is the nub. If anyone should ask how can I come here now, at a time like this, the answer is davka (that untranslatable Hebrew word that sort of means "precisely because," I am here on aliyah davka because of the intifada, not in spite of it. This Jew, especially now, stakes his claim to a homeland, casts his fate with his people, concretely, unequivocally.

The rumblings of the intifada down the road remind me incessantly that I cannot deny the Paletinians that which I demand for myself. I have come to this place at a moment in history that seems charged with singular peril, but despite my many years of insulation, I feel an odd sense that I belong here now, at mid-life, as never before.

For my aliya — however unexpected and inconvenient — has become for me a personal intifada, a shaking of the inside, of the foundations. And also of the dice — let them fall as they may.



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לשנה טובה תכתבו

Courageous Pole helped 6 Jews survive

Stories of how individual Jews managed to live through the horror that was the Holocaust stand as a poignant lesson to us. Here MINNA ROSNER of Winnipeg describes how she and five other Jews were hidden by a courageous Pole and his family.

* * *

Dark, deadly clouds hung over my home town, Buczacz.

It was summer, 1943. Thousands of Jews had by then already been dragged away and slaughtered. Some had been evacuated to Tluste, Kopyczyniec and other towns. Five horrifying events — "akcja" (aktion), as they were called — had taken their lives.

The Germans' plans to make Buczacz "Judenrein" (free of Jews) were in full swing, and the Jews had begun seeking out hiding places — bunkers, forests, or some righteous Gentiles who would shelter them.

Those of my family who had survived so far paid a handsome sum to a Polish woman, who promised to shelter them till the end of the war. The plan was for us women to stay in the bunker, which we built, while the three men would go to the forest and join the partisans fighting against the Nazi regime. My brother-in-law insisted that we go and stay in the bunker at once. We refused, and tried to stay in the open, free, as long as possible.

The sixth "akcja" came in June 1943. We took refuge in a bunker with a large group of people. The akcja lasted one day, as usual. That evening, some friends came over and told us that the Jews had killed a Ukrainian policeman, and that no Jew could walk freely any longer in the streets of Buczacz.

The time had come when we must go into hiding for good. There was no question of the men going to the forest now. Because the bunker was small, I decided to leave my family so as to accommodate the three men. One couple, who stayed in the bunker with their young son, made an arrangement with a Polish family who were kind enough to accept me and the couple's two cousins.

We had to walk to our new shelter. Walking itself was dangerous. Jews were being robbed, beaten and often killed. I explained to my family that my life was over. I had lost my 3-year-old son. My husband Michael had been taken to the Soviet Army on June 23, 1941, and I didn't know if he was alive or dead.

I felt that there was no future for me. Though I was just 29 years old, I asked my family to think of me as an old woman of 80 who had lived her life. We said goodbye, not knowing that it was for the last time.

My family didn't survive. After having taken all their possessions, and those of two other families, the woman who had taken them in waited two weeks, then called in the Gestapo. Everyone was killed — including my twin brother, my youngest sister, my other sister and her husband, and his brother and sister-in-law.

Along with the other five Jews, I went to my new shelter at the village of Medwdowce. This was a Ukrainian village, containing only a few Polish families. The family which took us in was Polish — an elderly man (Miexzyslaw Wicherek), his wife, and their teenage daughter Juzia. They had one large room. In the entrance was a hall, with a built-in oven at one end where they baked bread.

We called the man "Dziadek" (grandfather). He removed the oven, put in a partition and built two tiers for us to sleep, three on the bottom and three on the top. A ladder led us to the attic, to which Dziadek built a door which could be easily closed from the inside in case of emergency, such as when the Germans came to the village looking for food. That bunker was to be our home.

Life was not easy for our noble Polish family. They were only three, and they had to get food, water and other supplies for six extra persons, day in and day out for close to 12 months. As for ourselves, we were exposed to danger every moment of the day and night. We couldn't cough, sneeze, or talk in a loud voice.

Once, a woman who lived across the street was visiting the house while we hid in the bunker. We heard her say: "If I found out who was keeping Jews, I would denounce them to the Germans." We were afraid that Dziadek would tell us to leave, but he didn't.

Our Dziadek was a big man, over 6 feet tall. His wife had a small build, very delicate features and a white complexion. She was always afraid that when they returned from working in the fields, they would find us gone, and they always rejoiced to see that we were still there.

One day, when Dziadek returned from a shopping trip in Buczacz, he told us that the Soviets were in town. We thought we were free at last. There were a handful of Soviets, a few tanks and trucks. The surviving Jews started to return to town. My uncle, Edmond Pohorille, was one of the survivors.

Somehow, we didn't feel at ease. After a few days, we asked the Soviets what was going on. They told us that we should go back into hiding for about 3½ hours, because the German army was going to pass by, and then we could come out and we would be free. We went back to our Polish family, and they welcomed us with open arms.

But the 3½ hours turned into 3½ months. Now we were again under German occupation, with the Soviets about three kilometres away. It was a war zone, and the Soviets were dropping bombs on the village. One day, a bomb fell in our yard. Our hosts, along with their married daughter and her family who lived next door, went out to see what was happening.

A piece of shrapnel hit Dziadek's wife in the heart. She could only say "Jesus Maria" before falling, and she died instantly. His married daughter was also hit, and after 24 hours of terrible pain and agony, she too died. What irony — that we Jews were safe and sound in our bunker, and those great human beings died so shockingly.

Some of the villages, after giving the Nazis a helping hand to destroy the Jews, now went after the Poles. The Poles would run away from their homes during the nights, when the raids would take place. Our Dziadek, however, never left us. His teenage daughter was hiding with us in the bunker, and he stood behind the door all night holding his axe. We thanked God that they never came to our house.

Almost all the Jews who had survived 3½ months earlier were now denounced by the collaborators. One of the victims was my uncle Edmond.

It was September 1944 when we were finally liberated by the Soviets. We stayed awhile in Buczacz, and then the Soviets announced that the Poles and Jews could go to Silesia, because the raids of the collaborators had started again. We travelled there together with our precious Polish family.

In January 1946, my husband returned from Russia and we were reunited — after almost five years of no news about each other's existence.

On September 28, 1948 we arrived in Canada and started to re-build our shattered lives — the life which I owe to that wonderful Polish family. Dziadek stayed with his daughter in Lower Silesia, and I wrote to him often. Some years later, Dziadek passed away. I still correspond with his teenage daughter, Juzia who has been a grandmother for years. My fondest hope and plan is to bring her and her husband to Winnipeg for a visit.

Today, so many years after the war, I look back and re-live our stay with that Polish family. I will never forget the good words of Dziadek, his constant reassurance that "the Soviets will soon come and we will be free." I bow my head in memory of his heroism for saving six Jewish people. And I keep asking myself: "Who was he? Why did he shelter us, when so many others were inhuman to the Jews?"

Was he a saint? Who was he?

Minna Rosner and her late husband Michael are seen at right. At left is Mieczyslaw Wicherek and his daughter Juzia who saved Minna's life and the lives of five other Jews.

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לשנה טובה תכתבו

Child-oriented Israelis coping with problem of infertility

By
JOEL REBIBO

JERUSALEM —
For David, infertility means that all his family's traditions stop with him.

For Florence, it means never having the opportunity to "have people see me with my big belly, and say 'there goes a woman who can reproduce.' " It means never experiencing the ecstasy of giving birth.

Childlessness is a serious problem for Jewish couples everywhere, particularly among the Orthodox, but in Israel's child-oriented society the problem is felt more acutely.

Israel, which earlier this year hosted an international conference on in-vitro fertilization, is a world leader in treatment of infertility.

Israel has also exported its fertility know-how. Prof. Neri Laufer, an expert in in-vitro fertilization at Hadassah Hospital, set up the IVF unit at Yale University in 1982-1984 using Israeli technology. The 42-year-old professor was sent to New York's Mt. Sinai Hospital in 1986 to revamp its IVF department.

Laufer's team at Hadassah, which was established in 1982, was the first in the world to help women without ovaries conceive (in 1986).

Prof. Perry Kreiczer, of Tel Aviv University's medical school, recently developed a way to test a woman's menstrual material to determine whether she can benefit from hormone treatments.

Other experts are leading the way in manipulation of the egg to allow for easier penetration by the sperm, in hormones that stimulate the production of eggs, and in GIFT (Gamit intrafallopian transfer), a procedure in which the sperm is inserted straight into the fallopian tube to allow fertilization in its natural environment.)

But while the medical establishment has been at the cutting edge of fertility technology, it has not been as progressive in treating the emotional problems that accompany infertility.

"People here are so family-conscious," says Florence. "The minute you get married, everyone's waiting to hear you're pregnant."

"The doctors are technically oriented — we'll treat this with drugs and that with surgery — but there are a lot of psychological and social factors," says David, an accountant, who has been married for 11 years.

"The most difficult part of going through the treatments is the uncertainty. There is never a clear-cut decision: Do this and you'll get pregnant. There is always a feeling of when is it going to happen?

"And there is the loneliness. We would sit in the doctor's office for 4-5 hours, and everyone knows why everyone else is there, but no one talks. We just look at our laps, afraid to make eye contact."

In response, David's wife, Judith, started Tmicha, a support group for infertile couples. The orgnization offers information on fertility treatment, on adoption and runs a hotline for people in crisis.

Most importantly, it gives couples a chance to share their problems with people who can understand the anxiety brought on by Jewish holidays (on Pessach, wives ask their husbands the four questions, on Simchat Tora he is the only man dancing without a child on his shoulders) and the awkwardness of attending a brit mila ceremony of a friend.

According to Judith, a nurse-midwife, infertile couples go through seven stages: surprise, denial, anger (at the endless medical tests, the fact that romance is taken out of sex), isolation, guilt ("if I would have been good this wouldn't have happened"), grief and mourning.

"You mourn for your hopes and your dreams, and the children you can never have," she says.

Judith, who is Orthodox, says most fertility procedures are permitted according to halacha. Laufer and Prof. Shlomo Mashiah, head of the fertility unit at the Shebe Hospital in Tel Hashomer, said they work closely with leading rabbinic authorities.

(One procedure the rabbis do not permit is using a donor egg, for fear that children of the same mother could end up marrying each other.)

Adoption fills the need to be a parent, but not the need to bear a child. "Making a baby together is a joint effort, it's very personal and intimate," says David who has adopted a child.

Though Judith has stopped going for fertility treatments because "the price is too high to pay," she still has difficulty accepting that she won't have children.

Florence, who has also stopped treatments, admits that "you never stop hoping."

It's that hope that fuels the research efforts of doctors and scientists in Israel. Paraphrasing a talmudic comment about the joy of the water-drawing ceremony in the Temple, Mashiah says: "Whoever has not seen the joy of a childless woman giving birth, has never seen joy in his life."

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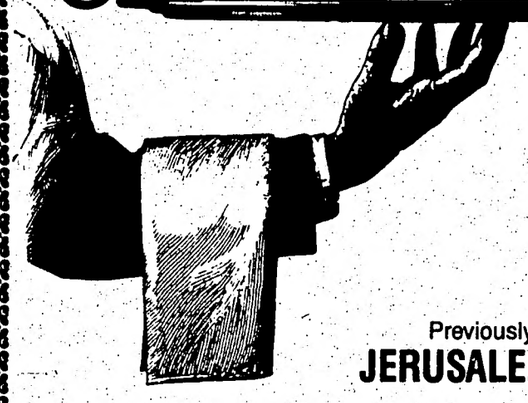
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לשנה טובה תכתבו

Kibbutzim seeking foreign investors for factories

By
JUDY MALTZ

JERUSALEM (JPFS) — It first became evident when the kibbutzim started allowing children to sleep in their parents' homes.

Then they began hiring people from outside the kibbutz to work in their factories. As times became more desperate, they started sending their own members out to work in the city and earn wages.

Some even began renting out their spare rooms to tourists so as to earn some cash on the side, and the more hard-pressed were even forced to sell their factories.

Now the kibbutzim — those great beacons of communal living and socialist equality for all — are committing what might be considered the ultimate capitalist sin: They are seeking foreign investors for partnerships in their factories.

If all goes ahead as planned, the kibbutz factory of the future will be a proper limited company with a board of directors. It will publish financial reports every quarter and, perhaps, even pay dividends to its shareholders.

"The rules of the game have changed," explains Amos Epstein, head of the Kibbutz Industries Association (KIA). "The kibbutz can only survive if it is dynamic and able to change with the times."

More precisely, he says, today's kibbutz cannot rely on Israel's government to bail it out of its debts or to provide it with capital. Hence, over the past year, the kibbutzim have reached the conclusion that in order to stay afloat, they have to look elsewhere for funds.

One kibbutz with a metals factory, whose name Epstein refuses to disclose lest it hurt negotiations, is already on the verge of signing a partnership agreement with a Dutch company. Another that makes faucets is discussing a joint marketing venture with an American firm.

Epstein, who has received numerous inquiries from abroad, believes that foreign partners could easily be found right away for 20 of the 400 members of the KIA.

Foreign partnerships are not the only answer, according to Epstein. For some kibbutz companies — those which have already firmly established themselves abroad — raising funds on the Tel Aviv Stock Exchange represents another option. The ideal candidates for such public offerings, he says, would be fairly large kibbutz factories, like the irrigation equipment manufacturers.

For the vast majority of kibbutz factories, however, the answers lies in finding a strategic partner that can provide it with know-how or marketing connections. "What we are looking for is synergy," says Epstein. "That is, one plus one should equal three."

He explains that foreigners are preferable to Israeli investors because the kibbutz—factories are primarily interested in the international market and are especially keen on preparing themselves for 1992, when Europe becomes one united free trade bloc.

Foreign investors from the United States, he points out, can also use the kibbutz factory as a springboard to Western Europe, because of Israel's free trade agreement with the EC.

Slowly but surely, says Epstein, the kibbutzim are beginning to favor the idea of foreign partnerships. Indeed, a year or two ago, the more orthodox kibbutzim were quite opposed to the notion of foreign capitalists intruding on their turf.

Now, however, these feelings appear to be dissolving as the kibbutzim face the harsh reality that the government and the bank will not give them a second chance. This means that next time they encounter severe debt problems, they had better find their own means of dealing with them.

The task of the KIA, as Epstein sees it, will be to serve as a "matchmaker" between interested investors and the kibbutz factories. He predicts that the first to set up partnerships will be plastics, packaging, food, and medical equipment factories, industries where the kibbutzim are strongest.

The kibbutzim, however, do not want to relinquish control of their factories and will at maximum be prepared to hand over 50% of the shares. "It means a lot to the kibbutz members that the plant belongs to them," he explains.

Epstein says there are several good reasons why a foreign investor would prefer to invest in a kibbutz factory rather than in a government or private-sector company. For one, the factory is located right on the grounds of the kibbutz, which means that the labor force is stable and if any problems should arise at night, there are always people around to tend to them.

Another major advantage of kibbutz enterprises, he says, is that they are not subject to Histadrut-dictated wage, pension, and severance payment agreements. The labor federation's tight rein on many companies here has been known to deter foreign investment.

Thus far, Yagur, near Haifa, is the only kibbutz that has set up a foreign partnership. A leading American canning company purchased a stake in its factory quite a few years ago.

Epstein acknowledges that the kibbutzim may initially find it difficult to live up to stringent foreign standards, which require detailed accounting of where every penny came from and where every penny went.

In the long run, though, it will make them more responsible decision-makers, and by definition, more efficient and profitable enterprises.

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לשנה טובה תכתבו

One of world's oldest ports

Jaffa provides excitement in an ancient setting

By
SIMON GRIVER

JAFFA (WZPS) —

Although Jaffa is one of the world's most ancient ports, it relies on more than history to attract visitors. Old Jaffa is in many senses quite new, having been renovated in the late 60s into an attractive maze of alleyways and piazzas.

Designed as a leisure centre for adjoining Tel Aviv and its overseas visitors, Old Jaffa includes an artists' colony with shops designed for those seeking upmarket arts and crafts and clothing. These stores are open till midnight to entice the night birds who frequent Jaffa's abundance of restaurants, bars, clubs and discotheques.

Indeed, all of Tel Aviv is famous for its night life. At the hub of a conurbation housing 1.65 million people, Israelis will also drive in from further away to spend a night out in Tel Aviv and Jaffa. Many of the 1.5 million tourists who visited the country last year also enjoyed the entertainment offered by the city at night.

"All of Israel is special," says Benni Cohen, spokesman for the Tel Aviv-Jaffa municipality. "But Tel Aviv is at the pulsating heart of this modern, dynamic country. Tel Avivis work hard and play hard. Tel Aviv Jaffa is a vibrant metropolis with a vivacious population. If you want excitement, then you must come to Tel Aviv and Jaffa."

Kedumin Square is at the heart of the renovated sector of Jaffa. Visitors without much money to spend can simply wander, enjoying the newly laid parks and palm trees and the view of Tel Aviv's Mediterranean coastline to the north.

It was in Jaffa that Jonah set sail on his fateful voyage to Nineveh, which ended in the belly of a whale. It was from Jaffa that the cedars and other building materials were brought to build the two temples. And according to Greek legend, it was off Jaffa's shore that Andromeda was chained to a rock in the sea by a jealous Poseidon, to be rescued by Perseus.

The city's cosmopolitan history is reflected in the stores and restaurants that can be found in its ancient alleyways. The shops sell the wares of local artists and craftspeople, whose styles range from traditional Jewish, both Eastern European and Middle Eastern, to contemporary western creations with both Jewish and universal themes.

Some shops cater for Christian pilgrims. There are also fashion stores, many of them selling leather goods and clothes with a special Middle Eastern flavor. Bargain hunters might also want to visit Jaffa's famous flea market, though this is not open at night.

The restaurants are equally as diverse. Indian, Chinese, Mediterranean and Middle Eastern cooking are all popular. However, not surprisingly, as Jaffa is a port city, fish restaurants are the local specialty. There is a street full of relatively inexpensive fish restaurants near the city's clock tower, built by the British.

For those with more money to spend, the quayside in the port has a number of prestigious fish restaurants. Diners can enjoy their St. Peter's Fish, a local delicacy, in an appropriate setting near St. Peter's Church. This 18th century Baroque church is by far the largest building in Old Jaffa. St. Peter's association with Jaffa is recorded in the New Testament, for it was here that he resurrected a young woman in the house of Simon the Tanner. The location of this house remains a site revered by Christian pilgrims.

Entertainment can also be found in Jaffa. There are a number of discotheques and night clubs featuring top artists from both Israel and abroad. For those who like more "high brow" culture, the Tel Aviv municipality intends extending its summertime "Jaffa Nights" festival.

The famous flea market in Jaffa.

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לשנה טובה תכתבו

Residents help absorb Latin Americans

Pilot program gets Galilee town involved in aliya

By
DAVID YA'ARI

HAIFA (WZPS) —

The World Zionist Organization's aliya department this year brought some 500 olim from Latin America to settle in the Galilee, as part of a pilot program.

Most of the 150 families who came settled in the northern Galilee towns of Carmiel and Migdal Ha'emek, says Kalman Grossman, the aliya department's deputy director-general. By mid-1989, another 400 Latin American Jews will have settled in Upper Nazareth. Each of these towns has a population of less than 25,000 people.

Why have these olim — most of them from Argentina — opted for the Galilee? And since most migrating Jews these days don't pick Israel as their final destination, why did these people choose Israel at all?

The answer is the unique nature of the pilot program which involves the Israeli communities in the recruitment and absorption of the olim. "This is the first time that individuals were directly involved in the planning, promotion and absorption of olim," Grossman said.

Each of the three Galilee towns involved in the project formed an aliya steering committee, headed by the town's mayors. The mayors then travelled to several Latin American communities to drum up "business." "The mayor," it was felt, "would be the best man to explain about the town," Grossman said, "so each mayor personally met with families considering settling in his town."

In Grossman's opinion, this initial one-on-one contact aided the olim when they reached Israel and gave the mayors — and consequently the towns — a stronger feeling of responsibility for the newcomers.

The immigrants are mainly in their 30s, some with two or three children. Many are professional people, although only a small number have found employment in their field. Most have had to make do, at least temporarily, with working in the local factories, which, it should be noted, welcome new immigrants with open arms.

The olim, however, can afford to take lower paying jobs because they receive housing at almost no cost. Many apartments in the Galilee stand vacant and the aliya department makes them available to the Latin American olim for 15 shekels a month for the first year — less than 5 per cent of the rent charged for a typical apartment in Jerusalem.

The olim are assisted in their integration by members of the Organization of Latin American Olim, who help show their fellow countrymen the ropes in their new home.

Thus, through the combination of a nurturing small-town atmosphere, rapport with the local administration and assistance from Spanish-speaking Israelis, the newcomers are less likely to fall through the cracks and be lost to disillusionment.

The olim also help their adopted communities. They are a source of new blood and energy and their enthusiasm rubs off on the veteran Israelis.

No budget was allocated to the pilot program; funds were collected from various WZO departments. "But," said Grossman, "now that we've proved what a success the project is, I think we will be allocated the money we need to continue."

Many of the new immigrants sent their children to Jewish schools in Latin America, he said. Some were members of Zionist youth groups and arrived in Israel with a knowledge of Hebrew. "They identify very strongly with the State of Israel."

New immigrants from Argentina arrive at Ben-Gurion airport. Their final destination is Upper Nazareth in the Galilee.

The pilot program seeks to convey to potential olim the message that they will be received and assisted in Israel by caring neighbors, not by a faceless and frustrating bureaucracy.

Said Grossman, "We tell them, 'You don't have money? Don't worry. You can have housing, a job and your children will get an excellent education. People who made aliya before you and speak your language will assist you at first by accompanying you to the shops, to employment bureaus and family clinics."

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לשנה טובה תכתבו

Many found throughout Israel

Archeological digs can be thrilling for volunteers

JERUSALEM (WZPS)— Do thoughts of the Holy Land conjure up majestic palaces of the Kings of Israel? Roman chariots? Fishing boats on the Sea of Galilee? Magnificent fortress cities? If you are an archeology buff then perhaps a sliver of glass glittering on a Mediterranean beach brings to mind Phoenician empires, and a blackened Jerusalem stone is enough to produce thoughts of the Temple's destruction.

In numerous archeological digs all over Israel excavations are uncovering lost civilizations, and in many of these digs volunteers are needed. "Volunteers are highly motivated workers, and they look forward to this exciting new learning experience," says Orna Hess, an archeologist at the Israel department of antiquities and museums.

A sample of the excavations in store for the potential volunteer include Tel Dan in northern Israel where the oldest intact city gate ever discovered has been found. The site of Gamla in the Golan Heights was one of the first Jewish strongholds to fall to the Romans during the Jewish revolt, and according to historian Flavius Josephus, "the whole town was deluged with the blood that poured down the slopes."

Large population centre

The extensive excavations in Beit She'an are uncovering what has been a large population centre since Chalcolithic times on the junction of two trade routes; uncovering ancient agriculture in the Judean Hills is clarifying the relationship between man and his land from the time of King David and perhaps the walls of Lachish, which have been in ruins since the attack in 701 BCE by Sennacherib, will once again be restored in excavations and restorations which are underway on this impressive site. Excavations and surveys are also taking place in the vast expanse of Israel's Negev Desert.

Those interested in participating in digs as a volunteer should contact the Israel Department of Antiquities and Museums, Ministry of Education and Culture, Jerusalem, Israel 91911 (tel. 02-278603) for details of excavations that suit their interests and time schedules.

May-September is the main season although there are some excavations and restoration work that continue all year round. Accommodations range from on-site camping to 3-star hotels near the site. University course credits are often available and volunteers can be anyone from 18-60 years old.

The minimum stay is two weeks, and work varies from digging, shoveling and hauling baskets of earth and shards to cleaning and sorting pottery and shards.

If two weeks in the sun sounds like too much, then perhaps a "Dig for a Day" program would be just the thing to bring you back to your roots. A 1-day seminar and excavation program of various sites in the Jerusalem area begins with a multimedia seminar on the history and development of the site and explanations of methodology, tools, etc. Actual excavations is three to four hours and a tour of the area winds up the day.

"At present we are digging in Beit Gurvin and have found interesting Hellenistic caves," explains Bernie Alpert, one of the directors of the archeological seminars. Alpert and his wife Fran began making archeology their primary interest when they settled in Israel nine years ago from Chicago. They both have Master's degrees in classical archeology and their decision to come to Israel propelled them from the world of business back to the world of spade and pick.

"I used to go digging and people always took an interest and wanted to come along," Alpert says. The Alperts realized that their passion for archeology could become a business, and today 12,000 - 15,000 people a year participate yearly in "Dig for a Day" seminars. Varying from high school youths to middle-aged tourists, they are all involved in sifting, sorting and digging.

"We have awoken people up to the importance of preserving and studying our heritage," adds Alpert. "There are always shards and fragments to be found, and even a day of digging in Israel can be a thrilling experience."

For information on Dig for A Day, contact Archeological Seminars, Inc. P.O. Box 14002, Jaffa Gate, Jerusalem, Israel 91140. Tel. 02-273-515.

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Last to light Shabbat candles

Hawaii's Jews keep low profile on island

By
BILL GLADSTONE

HONOLULU —
In 1966, a 65-foot illuminated cross was erected on a hillside at Camp Smith, a Marine base near Pearl Harbor on the Hawaiian island of Oahu, to serve as a highly visible memorial to Americans killed or missing in action during the Vietnam War.

That not all of those unfortunate soldiers would be best remembered by the Christian symbol did not become an issue, apparently, for a score of years. After a local B'nai Brith chapter complained that the public cross memorial was unconstitutional, the Marines offered to remove it, but a large public outcry dissuaded them from doing so.

B'nai Brith's subsequent lawsuit was dismissed for procedural reasons, but a lawsuit which the Jewish War Veterans of America filed with the help of the American Civil Liberties Union, on behalf of a Maui resident, resulted in a positive verdict for religious minorities.

Last December, the cross at Camp Smith was dismantled and replaced with an 85-foot flagpole and a large American flag.

Kirk Cashmere, the 33-year-old legal director of the ACLU in Hawaii, says that after the cross was removed, there was "quite a bit of negative comment that carried an undercurrent of anti-Jewishness, although nothing antisemitic was said publicly that I am aware of. The anger was really directed at the ACLU, although it was not really our lawsuit, it was the Jewish War Veterans' lawsuit."

Cashmere, who grew up in Hawaii, wrote a doctoral thesis on the history of Hawaii's Jews from their first permanent residency in the 1850s to the construction of the first synagogue, which coincided with the islands' achieving statehood in 1959.

Many Jews came to Hawaii, he says, after the collapse of the gold rush economy in California in the 1850s. Today there are an estimated 10,000 to 15,000 Jews on all the islands in the state, though its largest synagogue, Honolulu's reform Temple Emanu-El, boasts a membership of only about 430 families.

A second congregation in Honolulu, Sof Ma'ariv, consists of some 50 Jewish families, and a recently established local Chabad-Lubavitch organization consists of several Orthodox families. As there is no kosher butcher on any of the Hawaiian islands, kosher meat is flown in from the mainland.

Cashmere says that the Camp Smith episode has made many members of the Jewish community uncomfortable. "Jews in Hawaii are just pereceived as part of the white population," he says. "They are not viewed as a separate group, so they prefer to keep a low profile and remain anonymous."

Temple Emanu-El Rabbi Arnold Magid, a North Carolinian who arrived here 10 years ago, won't comment on the Camp Smith incident. He describes Hawaii's Jewish community as "eclectic, just like Hawaii itself," and says it's composed mostly of transplanted mainlanders. The community is beset by a 50% intermarriage rate.

Hawaii, Magid says, has long been regarded as a "spiritual sort of environment. Centuries ago, native Hawaiians had a highly evolved polytheistic society just like Greece with its demigods." He notes that the Hawaiian word Aloha, meaning both "peace" and "greetings," is almost a perfect synonym for the Hebrew word shalom."

Because of their relative isolation in the mid-Pacific near the international date line, the Jews of Hawaii are the last Jews in the world to light Shabbat candles on Friday evenings.

Encased in glass in Temple Emanu-El, the Rosenberg-Kalakaua Torah and pointer are relics of the early history of the Jews of Hawaii. Apparently, Elias Abraham Rosenberg, a Jew, became advisor to the native Hawaiian King David Kalakaus in 1887, and instructed him in, among other things, astrology and Hebrew.

For unkonwn reasons, Rosenberg left the islands, leaving behind the Torah and pointer, and died later that year in San Francisco.

For the next 40 years or so, the king's heirs repeatedly loaned the Torah and pointer to Hawaiian Jews for use during the High Holy Days. When in 1959 Temple Emanu-El became the first Jewish house of worship in Hawaii, the pointer was presented as a gift to the Jewish community.

The Torah, alas, had disappeared, and was not to resurface until 1972, when it too was presented to the Temple. A Gentile man found the "Hebrew manuscript" among his mother's effects and thought it might be of some importance to the Jewish community.

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לשנה טובה תכתבו

Carving out careers for themselves

Israeli women entering male-dominated fields

By
CARL ALPERT

HAIFA —

In a recent study in the U.S., Jewish women seeking to carve out careers for themselves in American big business, reported that almost all the discrimination they faced was directed against them as women, and not as Jews. In Israel, presumably, they would certainly face only the one handicap.

Late figures indicate that women here constitute 39% of the overall Jewish working population. Seventy-three percent of the work force in education are women, 70% in health services, and 60% of those engaged in public and communal services. In the financial services, women account for 46%, and in industry only 25%.

Specific and determined efforts are being made to encourage girls to choose careers in fields which have hitherto been largely monopolized by men. Engineering and technology are foremost, and two years ago the Technion pioneered with the appointment of a special adviser on the status of women at the Institute. Since then, every other university in the country hs followed suit.

Increase in computer studies

At the Technion the post is held by Prof. Bilha Mannheim, of the department of industrial engineering and management, where she holds the Yigal Allon Chair in Sciences of Man (sic) at work. She is well acquainted with the problem of combining career with family life, for early in her academic life she completed her Master's degree thesis in the maternity ward of a local hospital. Mannheim operates on two levels: the encouragement of greater female enrollment, and the status of women on the staff.

Women students now constitute nearly a quarter of the total student body, with a constantly rising rate of increase from year to year. The greatest increase has been registered in the departments of computer sciences, industrial engineering and management, chemical engineering and food engineering and biotechnology. Women are also to be found in such disciplines as mechanical, civil and aerospace engineering. It is significant that in student performance, there is no difference in grade point average of the sexes.

Manheim's analysis of the admittance procedure showed, as expected, no discriminatory indications. The problem is to stimulate more high school girls to study advanced mathematics, and prepare themselves for technological studies.

To this end, a special information campaign is being carried on in the country's secondary schools. Much also remains to be done as early as the primary and preschool period, where females are assigned stereotyped roles.

A separate study, a few years ago, revealed the rather disturbing fact that in classes of highly precocious youngsters, girls were only about one-third, and also showed a greater tendency to drop out of the special classes. Feminists have tried to rationalize and explain away this fact, but it exists.

On the staff level, only 11% of the teachers at the Technion are women. At the Hebrew University, where the humanities and the social sciences predominate, the figure is 28%. This situation is due to two factors, Manheim says: Lack of suitable women candidates for the engineering departments due to other traditional scholastic choices for women, and the "male image" of the Technion, which seems to deter potential female candidates.

Combating this image is one of her tasks. Yet it is recalled that the late Prof. Rahel Shalon was the first woman at any Israel University to serve as vice-president as well as Dean of the Graduate School, at the Technion.

In its broader aspects the subject was to be discussed at the Technion this month at an international conference devoted to Gender and Science and Technology. The participants, coming from all over the world, have set as their aims examination of policies which will help eliminate or surmount barriers to women's participation in scientific, engineering and technological fields; to improve women's prospects and position in the labor market; and to develop strategies to encourage girls and women to embark on careers in science, engineering and technology.

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לשנה טובה תכתבו

More social groups included

IDF officer corps has changed, university study shows

By DAVID RICHARDSON

JERUSALEM (JPFS) — A recent study finds that the IDF's officer corps is now drawn from a much wider range of social groups than it was in the early days of the state.

As David Ben-Gurion and his lieutenants forged a new army from the underground movements of pre-State Israel, the officers were the sons of the elite of the yishuv.

Prof. Yoav Gelber, head of the Institute of Zionist Studies at Haifa University and a leading historian of the IDF, has compiled a fascinating computer-based database drawn from the lists of Israeli fallen in 1948.

Although, he warns, the sample is skewed, in that it reflects primarily the fighting echelons of the army, it is a useful basis for comparison of a group that served as an elite and provided both the men and the model for much of the IDF's officer corps to date.

Of the 500 officers and warrant officers who fell in the battles which came to be known as the War of Independence — they represented 20% of the total number of men killed — more than 80% were either born or educated in pre-state Eretz Yisrael, 23% were from the kibbutzim and moshavim, and over 50% were from the three major cities.

Less than 10% had academic education, only 32% had completed high school and more than 80% were Ashkenazi in origin. Sephardim made up less than 10% of the officer corps then, while they comprised 19% of the soldiers.

Today, the army adamantly refuses to be drawn into providing statistics of the ethnic origins of its officers (if these exist at all). But a casual survey at a hitchhiking station or a few hours in an officers' mess will show that this has changed dramatically. The IDF has already retired its first Iraqi-born chief of staff, Moshe Levi.

"The Romanians were the first immigrant group to make it as officers," says Prof. Moshe Lisak, a Hebrew University sociologist who has conducted comparative research into the IDF and other armies.

"It's not that social groups are being replaced as a source of manpower for the officer corps, but they are being added," said Gelber. As a reserve brigadier-general in the paratroopers, an educator long involved in the training of officers and the author of the seminal study on the IDF, he is especially well-placed to note the changes in this key element of Israel's military.

Gelber says that in 1948 the officer corps offered young men like Yitzhak Rabin a path for rapid professional and social advancement. "It wasn't only that security was considered of paramount importance (in fact, apart from the 1956 Sinai Campaign it receded as a dominant national concern until 1967), but also that politics, commerce and academia offered limited opportunities at the time."

"Today," says Lisak, "the officer corps serves as a path of social mobility for other classes — the sons of the more established immigrants of the 50s." The sons of the Ashkenazi elite, urban or rural, have other alternatives today — primarily academic or in family businesses that weren't available then.

An important distinction must be drawn, however, between those recruits or regular servicemen who agree to serve an additional two or three years as officers and those who choose a long-term military career.

In this, too, the IDF differs. "There is still definitely an atmosphere, a feeling, that serving as an officer is something that one does 'temporarily,'" acknowledges a reserve captain in one of the elite reconnaisance units who chose academia over infantry.

"It seems to me that, at least for the former social elites, that is increasing."

Their places (and more) are being filled by other social groups.

This tendency was dramatically accelerated in the aftermath of the 1973 Yom Kippur war. The army, by most accounts, almost doubled in size. Whether the army admits it or not, Gelber contends, standards were lowered in order to recruit officers to fill the ranks of the newly created units.

He notes that in officers courses he attended or commanded before the Six Day War, the pass rate was some 60 per cent. After 1973, it rose to some 80 per cent.

"The potential of the population could not have improved by such an extent, and the only conclusion can be that several hundred officers who would not have made it by the army's 1967 standards were commissioned after 1973," Gelber says.

"As time passed, they gradually edged up the ranks" he says, explaining the criticism that there is too much mediocrity among the IDF's officer corps.

The new officers were drawn from sectors of society which had had little to do with the army before. One of the most dramatic examples is the greater visibility of Orthodox soldiers and officers in the fighting echelons following the Six Day War.

Changes are taking place in the Israel Defence Forces.

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לשנה טובה תכתבו

"Costing Israel a great deal more"

Frum hopes for political solution to intifada

Barbara Frum

VANCOUVER —

A political solution to the intifada is the only one possible, Barbara Frum, co-host of CBC's The Journal told The Jewish Western Bulletin recently.

In Vancouver to receive an honorary doctor of law degree from Simon Fraser University, Frum said Israel "is at the brink of some permanent solution" to the uprising.

"The intifada is costing Palestinians a great deal, but it's costing Israelis a great deal more," she said.

"A political answer is what they can only call on. I'm hoping that a solution can be found."

Host of CBC's The Journal since 1982, Frum spent her girlhood among the small Jewish community of Niagara Falls, Ont.

"My community was kind of an extended family. It was very close, of course," Frum said in The Bulletin interview.

Her father, Harold Rosberg, immigrated to Canada from his native Poland at age 7; he died in 1969. Mother Florence Hirschowitz, a New Yorker, came to Friedrichstadt, Germany in her infancy, later moving to a port on the Black Sea. She currently lives in Toronto.

After finishing Hebrew school and her general education in Niagara Falls, Frum moved to Toronto in 1955. There, she studied modern history — and met Murray Frum at a party.

In 1957, Barbara Rosberg became Barbara Frum. After receiving her Bachelor of Arts degree in 1959, her journalistic career took off. She freelanced for CBC Radio and wrote articles for such publications as Maclean's, Saturday Night and the Globe and Mail before writing a radio column for the Toronto Star.

While still in print during Canada's Centennial year, she co-hosted The Way It Is, a Toronto current affairs television program that went national on the CBC as Weekday. In 1971 and 1972, she hosted The Barbara Frum Journal, another TV show whose name presaged her current job.

Became impatient with the PLO rep

But the series for which she may be best known is As It Happens, the nightly radio show where, from 1971 to 1982, she called the famous and not-so-famous.

In her 1976 semi-autobiographical account As It Happened, she stated, "No matter how many letters go to the president of the CBC suggesting that I'm a Zionist agent with 'ingenious techniques' and an 'insatiable appetite for propaganda;' no matter how much my phone rings at home because some irate Jewish listener wants to ask me, 'What kind of a Jew are you to be sympathetic to the Arabs?' I've got a very clear conscience about my even-handedness on this most difficult of political dilemmas."

But Frum became impatient during a '70s interview with Shafik Al-Hout, the PLO representative in Toronto, who told her that "fighting, struggling" was necessary to force the Israelis to negotiate. Today, she looks back on that As It Happens segment as symptomatic of "a time of strong feelings but no solutions.

"It was frequently exasperatng year after year to listen to rhetoric instead of diplomacy," she told The Bulletin. "I think (Israelis and Arabs) have started to get serious about the kind of final outlook. There's a new realism, I think."

Witnessed Arab disturbances in 1986

While on a 1986 visit to Israel, where husband Murray has a large family and she has a distant cousin, she witnessed Arab disturbances that pointed toward an uprising.

"There were demonstrations. In many ways, especially on the West Bank, there were signals," she said.

Frum finds that being Jewish is no bar to her work as co-host of The Journal. Although she has not spoken to a PLO representative recently on her show, Arabs have not turned down an appearance because of her religion. Former Canadian Jewish Congress president Irwin Cotler recently spoke with her to explain his views on the gathering of news in the territories as a "political activity."

Perhaps Frum's most extraordinary interview took place on As It Happens when one Christoff Friedrich, "a balding, dishevelled, bookkeeperish looking man . . . arrived at our studio sweaty with excitement." A self-appointed UFO expert, he claimed that the Nazis were — and are — testing flying saucers from a base at the South Pole.

As it happened, "Christoff Friedrich" was Toronto publisher Ernst Zundel, who hid his alter ego behind his middle names. When Zundel was indicted for distributing hate literature, Frum dusted off the tape.

"Until he was charged, I never knew they were the same person!" exclaimed Frum. "When I first saw him face to face, he sounded like he was just kidding. But when I learned they were one and the same, I was taken aback . . . to put it mildly."

Frum's family is pivotal to her life. Husband Murray runs a prosperous real estate and development firm, while daughter Linda, 26, recently wrote A Guide to Canadian Universities.

Elder son David is a writer on the staff of The Wall Street Journal; son Matthew, 20, has worked in customer service in a Toronto bank for the past eight months.

No books are in the offing for Frum herself, who finds her work with The Journal enough of a full-time job. Does she consider herself a Jewish interviewer, or an interviewer who happens to be Jewish?

"I have a professional life, and I have a private life," she replied. "I like to keep them separate."

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לשנה טובה תכתבו

Soldiers rounded up war criminals

Jewish avengers executed the Nazis

At the end of World War II, a small band of Jewish Brigade soldiers embarked on a campaign of vengeance against dozens of Nazi war criminals. Israel Carmi was one of these avengers.

* * *

By
BENNY MORRIS

JERUSALEM (JPFS) — I had intended to ask him about his days as a (Jewish) Palestinian commando in the Western Desert in the early 1940s. But our interview eventually focused on that little-known and little-written-about tale of blood and vengeance known later as the Nokmim, the "Avengers."

For it was Israel Carmi who initiated, organized and, along with Haim Laskov and Meir Zore'a, led the band of Jewish Brigade soldiers who clandestinely identified and summarily executed dozens — or even hundreds — of Nazi war criminals in northern Italy, Austria and Germany during the last months of 1945 and early 1946.

The campaign of vengeance seemed to have grown naturally out of Carmi's — and the others' — encounter with the Holocaust's survivors. Carmi says he was among the first into Mauthausen and Dachau.

Like the other Haganah activists in the Brigade, he was already involved in the illegal acquisition and shipment of arms to Palestine and in the illegal organization and transport of Jews from post-Nazi Europe to Palestine. Soon this was joined by revenge.

The Brigade, based in Treviso, assigned Carmi to an intelligence unit whose job was to collect information about Nazi crimes and to identify and round up Nazis who had gone into hiding.

Carmi, by then a regimental sergeant-major, and another Brigade soldier, Robert Gur (Grossman), worked independently and had a free run of the area. "We would bring in suspected Nazis and information about other Nazis," says Carmi.

Soon after the start of these official operations, Carmi and a select band of Haganah members set out on a clandestine campaign of revenge. The executions went on for about half a year.

"My (Gentile) colonel may have suspected we were up to something that was beyond or outside the regular functions of the unit. I'm sure he sensed something. But he turned a blind eye."

* * *

It was Carmi who proposed to Laskov and Zore'a ("Zaro") that his official intelligence functions be used as a cover for a wide-ranging mission of revenge and punishment. "Dozens of people were involved, including the 'German' Platoon of the Palmach, which had been mobilized into the Brigade in the last month of the war and was supposed to be used as scouts during the advance up Italy."

Carmi declines to estimate how many German and non-German Nazis were killed, though the number seems to have run into the hundreds. On one night alone, confirms Carmi, some 30 Nazis were executed.

The campaign was triggered in mid-1945 by — and stemmed almost naturally from — one of Carmi's investigative forays on behalf of the British. He and Gur reached the house of an Austrian couple who were suspected Nazis.

A long night of interrogation failed to produce any confession or evidence of the couple's past crimes until Carmi spotted the burnt-out remains of a pistol in the fireplace. Confronted with this "evidence," the man, an ex-Gestapo officer, and his wife — who had been in charge of confiscated Jewish property in northern Italy — broke down and confessed. Carmi offered them a deal: non-arrest in exchange for a list of Nazis in hiding in the area.

"The man worked through the night. In the morning he gave us a meticulous, detailed typewritten list of names and addresses, histories, descriptions of dozens of Nazi officers. For weeks, he suplied us with further instalments, all characterized by Germanic orderliness," recalls Carmi. Carmi suspects that the man (whose name he says he cannot recall) had access to a Nazi archive.

Armed with this list, Carmi proposed to Laskov and Zore'a a campaign of revenge. "That's how it began. "We organized squads who set out at night in British uniforms and British jeeps to pay calls on the listed suspects.

"The Nazis believed that they were being interrogated by British intelligence. The interrogators took the suspects away, ostensibly to a prisoner-of-war camp — and they were never heard from again. The interrogators produced further names. The important ones we executed; some of the smaller fry, we turned over to the British authorities."

Eventually, Carmi and his associate executed the informing couple because of fears that British intelligence would contact them directly and, trying to learn about further Nazis, "would blunder into the clandestine operation."

* * *

While this operation was under way, a second, initially-independent revenge campaign was launched by a band of former Hashomer Hatza'ir partisans, whose ideological mentor was Abba Kovner, the poet and ex-partisan leader.

The operation was run by a man whose nom de guerre was "Pasha" (he later resurfaced in Israel and became a top insurance investigator, named Avidov).

Pasha's men set about penetrating the Allied PoW camps, especially those containing ex-SS men, and poisoning the inmates. But the mass poisonings apparently resulted only in a small number of fatalities. At some point, Kovner's men made contact with Carmi, who supplied them with a "liaison officer" and "some equipment."

At some point during the avengers' campaign, some Yishuv political activists proposed that the avengers "set up courts and try the suspects. We dismissed the idea out of hand. The idea was a non-starter under the circumstances."

Carmi, however, is insistent that before anyone was executed the avengers checked and cross-checked the suspicions, and executed only those they were convinced were Nazis. Most of those executed were middle-ranking ex-SS and Gestapo officers — majors and colonels. Carmi says that they executed no generals.

Any problems of conscience? "None whatsoever. [I entered into the business] after seeing the concentration camps. Anyway, there was no other way at the time of dealing with the problem."

The Avengers' operation began without a formal okay from the Haganah National Command in Tel Aviv — "much as the illegal immigration also began in the field, springing out of local conditions and circumstances. Eventually, I received permission [apparently after the event] for the revenge."

Carmi was to move on to a less covert mode of operation. Towards the end of 1947 he was demobilized and returned to Palestine, where the Haganah put him in charge of setting up armored forces.

At the start of the War of Independence, he set up the first armored assault battalion. In May 1948 he was sent to the Negev, where he set up and commanded the 9th Battalion, participating in the conquest of Beersheba and raids in the Gaza Strip.

After a brief stint in civvies, Carmi re-enlisted in 1951, and by 1962 was the head-of the military police. In 1973-74, Carmi was one of five "investigators" who aided the Agranat Commission of Inquiry into the Yom Kippur War in gathering the material. Since then he has been in retirement.

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לשנה טובה תכתבו

First settled in 1600s

Nevis cemetery recalls isle's large Jewish population

By MARY ESTHER KRANGLE

Writer reviews notes on Nevis.

Clean modest arch is among cemetery renovations.

CHARLESTOWN, Nevis Island —

On tiny Nevis, part of the Leeward Necklace islands stretching between the Atlantic Ocean and Caribbean Sea, the ancient and restored Jews' Burial Ground, situated in the shadow of Mount Nevis, provides continuity with the past.

Nevis, first settled by the English in 1628, was a port of call in 1607 for the Jamestown, Va. settlers en route to the New World. Hot mineral springs, cold mountainstreams, a warm gentle sea, beautiful beaches, and palm trees make it a popular tourist site now.

Jewish traders are thought to have visited Nevis as early as the 1650s, but the first record of Jewish settlement is on the rolls of 1678. Nevis had the largest population in the Leewards. These first Jews were evidently the purchasers of the ground for the cemetery, and it must have been about this time, for the oldest grave is that of Esther Marache, who died on Feb. 20, 1679.

It was not until 1688, however, that the Jewish population was large enough to build a synagogue. Bathsheba Abundiente (wife of Rohiel), who died on Aug. 8, 1684, has the most elaborate gravestone. She is buried beside her son, and the visitor is cautioned: "For she did what was right in the eyes of the Lord. May her soul be bound up in the bond of eternal life." As befits a woman with an exotic biblical name, her stone is decorated with lotus blossoms whose stems are intertwined, crossed palm branches surmounting a wreath, and a winged hourglass resting on a sloping mound with wheatlike plants on either side.

The population in 1724 was nearly 300 whites, about a quarter of whom were Jews, but it declined afterward, especially after the emancipation of the slaves in 1838.

Brazilian and Portuguese Jews settled in Nevis, Spanish European Jews settled in Cuba after being expelled for religious reasons in the 17th century. Jews left their country of origin in search for peace, a homeland a new life and freedom.

On every Caribbean island both nature and imperialism took their toll. Nevis was no exception. There was a major epidemic of malignant fever in 1689-1690. The death toll from a 1706 raid by the French — who controlled Martinique, Guadeloupe, and Marie Galante reduced the island's population (and the Jewish one as well) by one-third. The cemetery gradually fell into disuse. The last known burial, that of Jacob Vas Mendes, dates from 1768. In 1772 a violent hurricane caused extensive damage and is thought to have driven out the remaining Jews, or they may have perished in it.

The Nevis cemetery abandoned, overgrown, the stones disintegrating, was saved about 20 years ago through the support of U.S. philanthropists Robert and Florence Abraham. Samuel Hunkins, a builder on the island, designed and built the new wall. Norman Kalcheim, Robert's law partner, designed the gates, which were forged on the nearby island of Saint Kitts. Mrs. Hester Marsden Smedley of London, a descendant of The Pinney family, early island plantation owners, was among its supporters. The ministry of agriculture provided prison labor for clearing the rubble, replanting the cemetery, and restoring the tombstones. The rehabilitation of the old burial ground became very much a community project.

In February 1971, The Jews' Burial Ground was rededicated. Nineteen recognizable gravestones survive, the earliest dated 1684, the latest 1768. The restored wall surrounds the 200- by 75-foot plot, with handsome wrought iron gates.

The names on the stones are of Spanish and Portuguese origin, the wording in Portuguese, Spanish, and Hebrew. The Jews of Nevis were valued merchants and are credited for introducing sugar production technology to the Leeward Islands.

St. Kitts and Nevis are located in the northern part of the Leeward Islands in the eastern Caribbean, 19 degrees north of the Equator, separated by a channel two miles wide. The best way to arrive in Nevis is by sea. Swaying palm trees stretch for four miles along Pinney's Beach as the ferry comes into the harbor.

St. Kitts is 23 miles long, encompassing an area of 68 square miles. Nevis, the smaller of the two, covers 36 square miles consisting of long stretches of golden, sandy, palm fringed beaches.

St. Kitts and Nevis attained full political independence in September 1983, and now follows a democratic system of government. Charlestown is the island's capital.

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לשנה טובה תכתבו

Elie Wiesel mixes biography, reflection in tale

By
ARNOLD AGES

Elie Wiesel

In 1987 Elie Wiesel was invited by West Germany to give an address at the Reichstag in commemoration of Kristalnacht. The speech which he gave on that occasion is one of the extraordinary documents reproduced in Wiesel's remarkable Silences et Memoires d'Hommes (Silence and the Memory of Man).

It is an album of historical musings, theological conjections, biblical exegesis and biographical reconstruction published recently in French in Paris.

During his speech at the Reichstag, Wiesel pulled no punches. First, he began his address with a Yiddish poem and then instructed his audience gently but firmly in the importance of the language which had been spoken by the victims of Nazi barbarism. At one point in his remarks Wiesel raised an issue which has not, to this reviewer's best knowledge, ever been reported.

Wiesel asked his German hosts why their elected representatives had never issued a formal public apology to the Jewish people in the same way the American government had expressed a public mea culpa to the Japanese-Americans who had been interned during World War II.

This direct, honest, original and unequivocal approach to the unfinished agenda of the Holocaust is characteristic of all of Wiesel's obiter dicta. It can be seen in his reflections on the obscenity of South Africa's apartheid regime. Wiesel notes that racial discrimination is bad enough per se but when it is enshrined in law, it is all the more offensive to civilized men.

Wiesel's response to the Holocaust is to offer the sanctity of memory that is to be focused on the martyred millions. Throughout his career as a journalist, novelist and essayist, Wiesel has tried to find the best formula to express that memory.

In his book he reveals one stylistic secret which has helped him capture the essence of the Holocaust experience. It can be summed up by saying — less is better, or as Wiesel himself suggests in an opening volley, one must "transform the cry into a murmur."

In his deposition at the trial of the infamous butcher of Lyons, Klaus Barbie, Wiesal demonstrates that succinctness is superior to prolixity. Without even mentioning the accused, Wiesel says: "The enemy kills twice, the second time in trying to erase the traces of his crime."

The stylistic use of brevity, pauses and silence itself is no mere literary technique for Wiesel; it is the only possible approach given the experiences he underwent. Yet, as Wiesel himself explains, during his youth in the Transylvanian town of Sighet well before the war, his submergence into the mystical, religious ways of the chassidim taught him the value of reticence in speech.

In fact, he and a comrade use to practice "taa'nit hadibur" — 'the fast of words." They believed, he says, that the spirit of the Shabbat could be shattered by the intrusion of the improper spoken word. Silence was preferable.

In his reflections on the aftermath of the Holocaust, Wiesel offers a picture of the mental state of the survivors as they emerged from the camps.

He says that upon being liberated from Buchenwald, an American soldier offered him a tin of meat but he refused to eat it because it was not kosher. The refusal caused him to swoon, he says, despite the fact that weeks before, he would have eaten anything.

Why the refusal of the non-kosher meat? Wiesel explains that right after the liberation, Jews asserted their Jewishness and their survival through observance of religious sancta. The doubts came later.

It seems clear in reading Wiesel's volume, especially the trenchent first section that he was able to maintain a certain equilibrium after the war because of the contact he made with some remarkable Jewish scholars whose reputations and memories are enhanced as Wiesel filters them through his own powerful descriptive prose. Rabbis Shoushani, Liberman and Heschel helped Wiesel wrestle with his devils in Paris and New York.

Wiesel has prepared the text in this volume with consummate care. Whether he writes of conversations with students at the university, his near fatal auto accident in New York City, his journalism experience as a stringer for Yedioth Achronot, the travail of Soviet Jews, the Dreyfus affair, and a host of other Jewishly relevant themes, Wiesel reveals himself in this new volume to be endlessly provocative and stimulating.

That is only the by-product of a Wiesel book. Its essence here is the appeal to conscience and to memory. After reading Silences and the Memory of Man, the reader comes away profoundly moved, stirred by the voice of a witness whose economy of words is multiplied in our minds and hearts.

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לשנה טובה תכתבו

Israel's entry into the space race proves country has can orbit satellite

By
YITZCHAK DINUR

ISRAEL (WZPS) —

The 100 fuming volcanoes on Io, the innermost of Jupiter's larger moons, are one of the phenomena which excite Prof. Yuval Ne'eman, the founder of Israel's Space Agency, when he thinks about outer space.

He also feels a touch of pride, because Tel Aviv University scientists using their 40-inch telescope were, in 1974, the first to report evidence of volcanic activity there in the form of clouds of sulphur and sodium in Io's trajectory.

This discovery was confirmed in 1979 by the high-resolution photographs radioed back by Voyager II as it flew past Jupiter.

This and other space studies were being carried out long before Israel launched its space satellite Ofek-1 (Horizon-1) on Sept. 19, 1988 and even before the Israel Space Agency was established in 1983. While the satellite provided a sensation in the world's newspapers for a short time, and brought Israel's scientific and technical capabilities to general notice, this was not its aim.

The launch was designed to demonstrate to Israel's space research community and its citizens that the country's industry had the capacity to orbit a satellite and, in addition, to check its functioning in a space environment.

It also provided Israel with an entrance ticket to the international space club (Israel is the eighth member after the U.S., the USSR, France, Britain, India, China and Japan) and was a marvelous 40th birthday present from Israel's engineers and scientists to their country.

First of a series

Ofek-1 was an experimental satellite, the first of a series, and, like any other prototype machine, its whole purpose was to show that it can work and provide data about itself and its subsystems.

It weighed 156 kg., was 2.3 metres long, orbited east to west every 90 minutes and rotated about its main axis for stability and to allow its solar panels, mounted on the body, to face the sun and supply the required electrical energy; it radioed back data about the atmosphere and about how it was functioning, but contained no experiments or extraneous equipment. It re-entered the atmosphere and was burnt up on Saturday, Jan. 14, 1989, four months after it was launched.

The next Israeli satellite, Ofek-2, to be despatched in about two years, will contain additional equipment and will carry a major experiment. A national competition is being held to decide whether the experiment is to be in astronomy, earth sensing, biological science or lasers.

No less important than the satellite itself was the rocket missile that was used to put it into orbit. This was part of a system especially developed for satellite launching. The missile had to be very strong to get the satellite into space and it had to have superb navigational systems to place it exactly in orbit. Its success stunned the world, and the capacity to produce such sophisticated missiles is worrying military establishments outside Israel. However, this military capacity is a spin-off and not the main objective. Israel is developing the various aspects of its space research and activity in order to aid Israel's economy and develop human potential.

Space activity throughout the world is very expensive, but it holds within itself a chance for enormous returns, and these are not only financial profits.

Ne'eman notes that great changes have occurred in Western societies as a result of technologies originally developed for space research. He therefore feels that research and development of projects connected with space are a vital necessity and will make a significant contribution to Israel's future economic and technological independence.

Begun practical activity

Indeed, there are already plans afoot to send up a commercial satellite by 1992. An Israeli company registered in London, General Satellite Corp., is intending to develop, produce and put into orbit a communications satellite to be called Amos-1. This will be a geostationary satellite to be located 36,000 km. above Zaire, which was the place in space that was allocated to Israel by the International Telecommunications Union.

The company has begun practical activity and is already selling satellite transponders. As plans stand today, the satellite will be placed in position by a French Arianne space missile, to be launched from a small island off the coast of French Guinea.

Once in place, it will utilize a wavelength assigned by the ITU to greatly improve telephone communications (as well as Telex, facsimile and television transmissions) within Israel and international communications, and will free Israel from the dependence upon communications channels rented from Intelsat.

Israel Aircraft Industries has been the core of the practical development, and sees the development of a capacity to produce satellites for sale as one way to retrieve the profits it lost when the Lavi Fighter plane project was cancelled.

Israel Aircraft Industries has been awarded the contract to build the soon-to-be launched communications satellite, or rather the two satellites, Amos-1 and Amos-2 (communications satellites are sent up in pairs, the second satellite providing a backup in case the first falters, as repair technicians cannot be despatched).

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לשנה טובה תכתבו

New stage in relationship

Breslov chassids enter the USSR more easily

A recent visit to the town of Uman by a group of 38 Breslov chassidim from Jerusalem marked a new stage in the relationship between this group and the Soviet authorities, says a Breslov spokesman.

"For decades, only with the greatest difficulty could chassidim of Breslov get visas to visit the grave of our founder, Rabbi Nachman of Breslov, in the city of Uman in the Ukraine," said Rabbi Nasan Maimon, a young American-born leader of Breslov chassidim (now living in Jerusalem).

"But this time, not only was there far greater ease in getting visas, including, for the first time, visas for chassidim holding Israeli passports, but the attitude of Soviet authorities to our group was open and welcoming. It's one of the products of glasnost."

Rabbi Nachman of Breslov was one of the early leaders of chassidim, and the group that follow him are special. For Breslov Chassidim, Rabbi Nachman's presence is still felt, and they regard him as an active spiritual guide.

After years of wandering, spreading his mystic teaching, Rabbi Nachman died at the young age of 38 and was buried in the town of Uman in the Ukraine.

His grave, now situated in the back garden of an ordinary house in one of the city's suburbs, has been a place of pilgrimage for his chassidim ever since.

For years, small groups of Chassidim have travelled across the Soviet Union to pray at the grave. But in the past year, several dramatic developments have taken place.

Vital Jewish presence

Last Rosh Hashanah," reports Maimon, "when a group of Israelis visited Uman, they walked through the town, attracting a great crowd around them, including some of city's small Jewish community.

"They felt it was a real 'Kiddush Hashem' — a sanctification of G-d's name in public, and a return of a living, vital Jewish presence to this town that had once been in the centre of Chassidic activity," the Rabbi said.

"This time, we were actually given permission for the first time to stay in Uman (in the past we have had to stay in Kiev, 120 miles away), and we were officially received by the Deputy Mayor of Uman, Ms. Svetlana Leepinskaya. She, the Intourist guides and the Municipality of Uman, went out of their way to help in all of the arrangements.

"Partly, this reception was facilitated by contacts from Rabbi Leibel Berger, the Breslov representative on the New York Committee for the Preservation of Jewish Sites in the U.S.S.R., which is headed by New York City Councilman Noah Dear, and the world renowned philanthropist, Albert Reichmann of Toronto, Canada."

There are some 2,000 Jews living in Uman, and Maimon expressed the hope that the renewed activity caused by the increasingly frequent visits of the chassidim to the town is a great help and source of strength to the local Jewish community.

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לשנה טובה תכתבו

Used to transport Jews

Railroad car in museum

WASHINGTON — A Polish railroad freight car used to transport Jews to Nazi death camps during World War II arrived by ship in Baltimore.

The Polish government agreed to donate the freight car, one of a handful of its kind surviving, to the U.S. Holocaust Memorial Museum, scheduled to open here in 1992.

The car transported an estimated 100 to 200 Jews daily on a 60-mile trip from Warsaw to the Treblinka concentration camp. The museum has not been able to find out how many trips the car actually made to the camp, where an estimated 750,000 Jews were gassed to death from July 1942 to November 1943.

Usually 100 or more people were crowded into the windowless freight car. Upon arriving at Treblinka, people often had to wait in the cars for hours because a ramp could not accommodate the entire train, estimated at 60 cars.

"This Nazi cattle car is the antithesis of everything wonderful and beautiful," Harvey Meyerhoff, chairman of the U.S. Holocaust Memorial Council, said at an arrival ceremony at the Port of Baltimore.

"Nevertheless, for the institution we are in the process of creating, the train is most significant."

The 27-foot-long freight car had been held by the Polish State Railways Authority since the end of World War II and was repainted several times. Most recently, it was housed in a Warsaw railroad depot.

The Holocaust museum plans to return it to its condition during World War II, which may take 18 months, said council spokesman Sam Eskenazi.

For security reasons, Eskenazi would not disclose where the car will be kept in the interim, except that it will be in a warehouse.

The car was donated under an agreement the museum signed in 1987 with Poland's Main Commission for the Investigation of Nazi War Crimes, a government agency.

It sailed to Baltimore on the MS Stefan Starzynski, a Polish ship named for a Warsaw mayor allegedly murdered by the Nazis in 1939.

The Holocaust council also has signed an agreement with the Soviet Union and is working on others that Eskenazi would not disclose. The council has received archival material from the Soviets, Eskenazi said.

Dirty diapers now liquid fuel

JERUSALEM (JPFS) — Israel has, on a small scale, joined the Western effort to recycle soiled disposable diapers, which are filling dumping sites and posing health hazards.

For several months, a recycling plant in Afula has been removing used diapers from garbage in the vicinity and turning them, along with cloth and other paper, into RDF, a liquid fuel that is cleaner than coal.

A spokesman for Hogla, the largest of Israel's three disposable diaper companies, said more such recycling plants must be built around the country if used diapers and other waste products are to be reused instead of dumped or buried. He added that Hogla was well aware of the need for recycling.

To date there are some 200,000 babies up to the age of 2 in Israel, each of them dirtying five to 10 diapers a day. Some older toddlers also wear disposable diapers.

Cloth-diaper service companies have gone bankrupt, and few mothers wash their own nappies. Thus it is no exaggeration to estimate that half a billion disposable diapers are discarded each year here, where there were none only a decade ago.

If no additional recycling plants are established, the alternative will be to collect soiled diapers in bins, just as waste paper has been collected for years.

But this could pose a health hazard, said the Hogla spokesman, since the diapers would sit around for days or longer and could serve as a source for the dissemination of various diseases.

Regular daily collection of the hundreds of thousands of soiled diapers discarded every day is unlikely to be cost effective, the spokesman added.

Disposable diapers are used not only in homes, but also at day care centres, hospitals and elsewhere, making collection a difficult matter.

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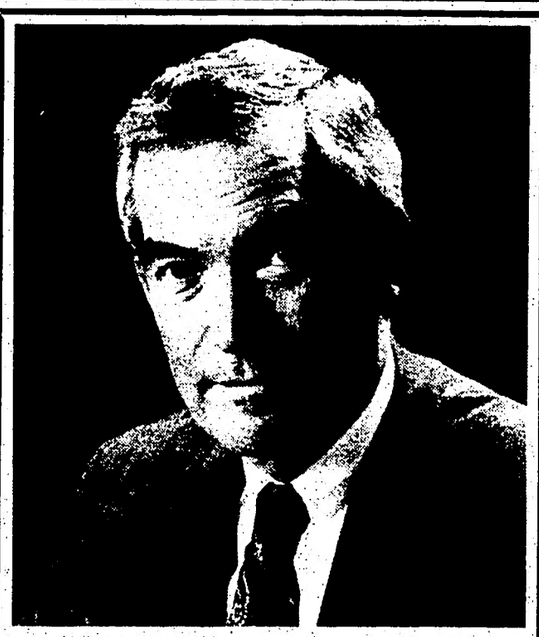
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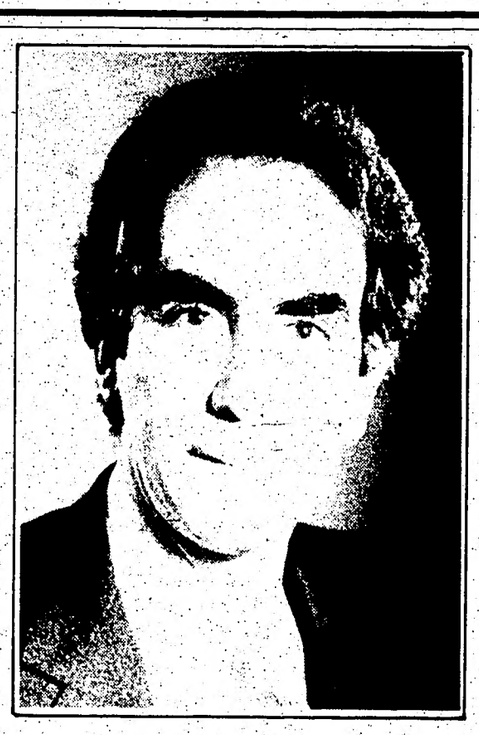
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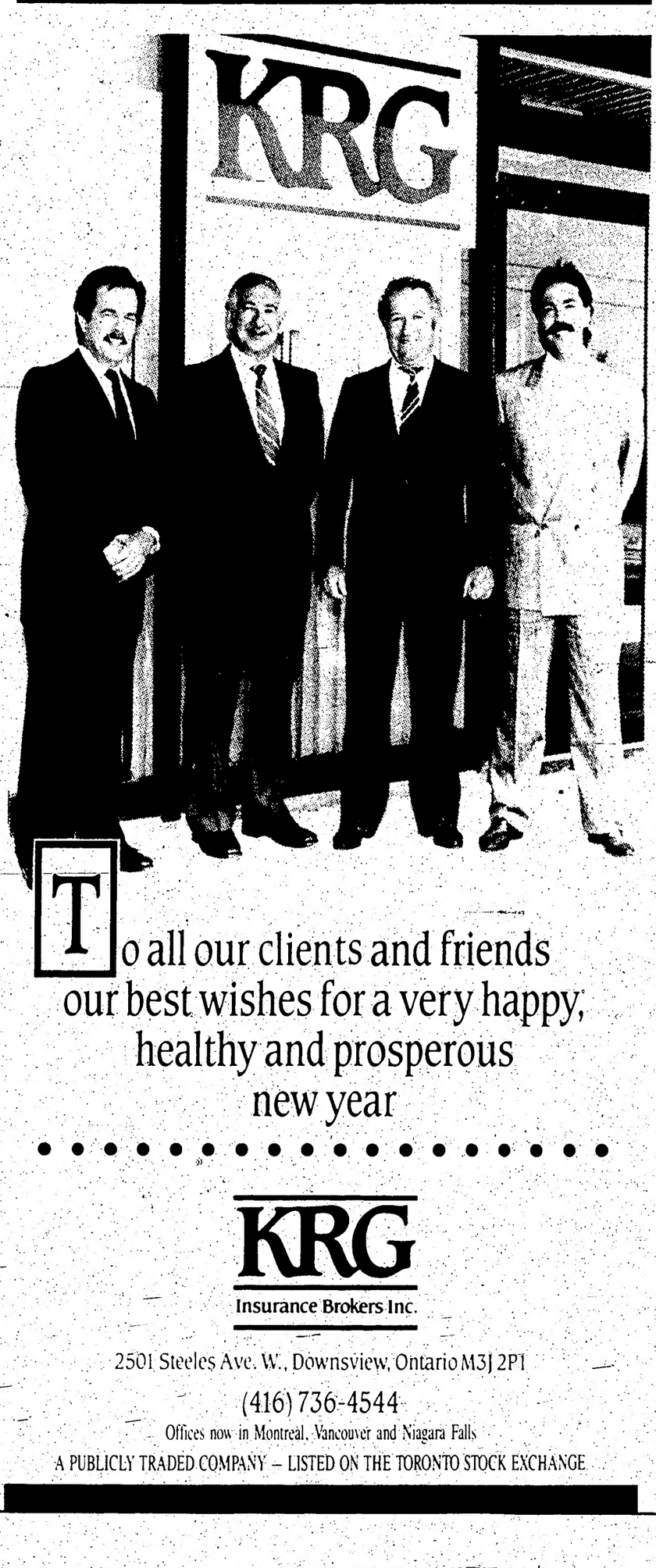

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לשנה טובה תכתבו

Claimed to be Messiah

Israel Museum displays letter written by Shabtai Zvi

By
ABRAHAM RABINOVICH

JERUSALEM (JPFS) — In the 17th century, Shabtai Zvi electrified the Jewish world from Yemen to Russia with his revelation that the Messianic era had arrived — and that he was the Messiah.

He convinced not only the unsophisticated masses but also much of the religious establishment — Sephardi and Ashkenazi — in the Middle East, North Africa and Europe. Not even his eventual embrace of Islam persuaded all his followers that he was a false messiah.

The only document written by Shabtai Zvi known to exist has just gone on display at the Israel Museum, the first time it will have been publicly shown.

A letter written to followers in the Balkan city of Arenhut Belograd, it is signed Yehuda Shabtai Mohammed Zvi and is a request for a machzor for Rosh Hashanah and Yom Kippur.

Rivka Gonen, curator of Jewish ethnography at the museum, says the letter was found in the 1950s between the pages of a prayer book that had belonged to members of the Shabatean sect, known as the Doenmeh, who had lived in Salonika early in this century.

This sect consisted of descendants of Jews who had voluntarily adopted Islam in emulation of Shabtai Zvi, but who continued to practice a mixture of traditional and heretical Judaism in secret.

Gershom Scholem, the foremost scholar of Jewish mysticism, has written that one of the explanations by Shabateans for their deviations from Jewish norms — including in some extreme cases, rejection of taboos against incest — was that "like the grain that dies in the earth, the deeds of man must become in some way 'rotten' in order to bring forth the fruit of redemption."

A number of books from the Salonika Doenmeh community eventually reached the Ben-Zvi Institute in Jerusalem where the letter was found. The institute has loaned the letter to the museum as part of a major exhibition on Sephardi Jews in the Ottoman empire which opened in May.

* * *

Shabtai Zvi was born in 1626 in Smyrna (Izmir), Turkey. His birthday was said to be the Ninth of Av, the anniversary of the destruction of the First and Second Temples and, by a Jewish tradition, the day on which the Messiah would be born. His father, apparently an Ashkenzi, was an agent for Dutch and English traders.

Waare afbeldinge van Sabetha Sebi den genaemden herstteller des Joodtschen Rijcks.
Vray pourtraict de Sabbathai Sevi qui se dict Restaurateur du Royaume de Juda & Israel

Shabtai Zvi

As a young scholar, he began to display strong signs of what would today be called manic-depressive psychosis, his moods alternating between periods of deep depression and euphoric "illuminations."

During his illuminations, he indulged in religiously outrageous acts, publicly pronouncing the ineffable name of God, eating forbidden food and finally announcing that he was the Messiah.

In Smyrna, he was initially regarded with some tolerance as a harmless eccentric. He married and divorced twice without consummating either marriage and began wandering among the Jewish communities of the Ottoman Empire. Usually, he ended up being expelled by local rabbinical authorities for some religious outrage.

In 1662, he arrived in Jerusalem where he spent a year and met a Polish girl of doubtful reputation. They married in Cairo and Shabtai Zvi, evidently wanting to settle down, sought to exorcise his madness. Hearing of a rabbi in Gaza named Nathan who was said to be able to provide solace for the soul, he travelled to that city in 1665.

Nathan did not dismiss him as a lunatic. Subject to mystic inclinations himself, just two months before Shabtai Zvi's arrival in Gaza, Nathan had a vision that the strange Jew from Smyrna was the Messiah. He now told him this. Shabtai Zvi, who had come to Gaza to be relieved of the terrible burden of his fantasy, suddenly had it thrust back upon him. Any hope for earthly salvation was gone.

Nathan announced to a group of rabbis visiting him that Shabtai Zvi was the Messiah. Unlike the Jews of Smyrna who had dismissed him as the community lunatic, the Jews of Gaza hailed him.

Letters containing the astonishing news were dispatched to Jewish communities on three continents. The response was enthusiastic and pilgrims began to make their way across the seas and deserts. Legends about his miraculous powers began to spread although Nathan was careful to declare that the Messiah was not obliged to give proof of his powers by performing miracles.

Rabbis in Jerusalem and elsewhere initially rejected the messianic claim but this resistance steadily declined. Many of the rabbis were caught up in the messianic fervor; others feared the wrath of the public if they voiced their opposition.

Shabtai Zvi returned to Turkey, and parcelled out the kingdoms of the world among his closest followers. He made a cardinal mistake, however, when he let it be known that he himself would shortly displace "the great Turk."

The sultan's efficient secret servive, closely following the great agitation in the Jewish community, siezed Shabtai Zvi and threw him in chains into a dungeon. Some well-placed bribes soon brought him better accomodations in a fortress in Gallipoli. Shabtai Zvi denied that he had ever claimed to be the Messiah, but court officials told him he would have to convert to Islam or die. He decided to don the turban.

The apostasy was a tremendous blow to his followers. Most eventually accepted that they had been deceived — more by their own needs than by anything else. Many, however, could still not abandon their Messiah. Nathan maintained that the apostasy was a divine ploy aimed at redeeming holy sparks among the Gentiles.

"By placing the parodox of an apostate Messiah, a tragic but still legitimate redeemer, at the centre of the new developing Shabbatean theology," wrote Scholem, "Nathan laid the foundation for the ideology of the believers for the next 100 years."

Shabtai Zvi lived for 10 years after his conversion. He practised Islam — and his own form of Judaism as well. When he was denounced to the authorities for this double game, as well as for alleged sexual excesses, he was exiled to Albania. It may have been from there that he sent the letter being exhibited at the Israeli Museum.

Best wishes
from Greenpark
to the entire
Jewish community for
a happy New Year

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לשנה טובה תכתבו

Dining at Culinaria is an antique affair

By
LEV BEARFIELD

JERUSALEM (JPFS) — Diners at the Culinaria, the new restaurant on the Old City's Cardo, are advised not to complain about being served watered-down wine. That's the way the imperial Romans imbibed it. And when you're in a replica of a Roman banqueting hall, you do as the Romans do.

Making like the ancient Romans, or more accurately like upper-class Jerusalemites who lived a largely Roman-influenced life-style, is the whole idea behind the Culinaria. A project of Archeological Seminars Ltd., a private tour and dig outfit, the Culinaria is more an educational experience than a restaurant.

Instead of catering to the casual walk-in chariot trade, the Culinaria serves organized tour groups. After a hard day of tramping around the Herodian ruins at the foot of the Temple Mount and in the Jewish Quarter of the Old City, visitors can now relax at a two-hour kosher luncheon or dinner touted to be as authentic a reproduction as possible of the meals enjoyed by Jerusalemites 2,000 years ago.

The Culinaria is located mid-way on the upper level on the Cardo, the restored Roman-Byzantine pedestrian shopping mall that cuts through the Jewish Quarter. The restaurant is the brainchild of Fran and Bernie Alpert, the former Chicagoans who founded Archeological Seminars eight years ago.

"When we were taking archeology courses at Oxford a few years back," Fran relates, "Bernie had a tutor who had a special interest in Roman cuisine. That got Bernie turned on. And when he started reading the culinary books of the well-known Roman gourmet Apicius, he started to dream about recreating the meals and making them available to the public."

Last summer the Alperts joined forces with restaurateur and archeology enthusiast Rafi Nahum, who was already running a conventional eatery in the Jewish Quarter. Their first step was to locate a suitable suite of domed dining rooms on the Cardo. The Company for the Restoration of the Jewish Quarter then approved the project, and even made available on loan a number of antiquities to add to the decor.

* * *

The culinarians then turned to the matter of the food and its presentation.

"We took the Apicius cookbook to Avi Sandler, who is a top caterer in Jerusalem," says Fran. "He got very excited about the idea. He Xeroxed all the recipes and told us to come back to him in two weeks. We did — and we were just astounded by the results. So we're delighted to have Avi in charge of the food."

What exactly did the Romans have in their daily feed-bags?

"The midday meal," says Fran, "was usually a pretty modest affair. But dinner started in the late afternoon and went on for hours. That's why our dinner is a more elaborate affair than the lunch. But I think people are going to find that both are very substantial.

"The Romans opened with a first course of salads. At the Culinaria it will be three at lunch and five at dinner. Tomatoes, potatoes and eggplant were unknown here in the first century, but just about every other vegetable that we know was on the menu then. So there's a rice salad — rice was grown in the Huleh Valley back then — and zucchini, leeks, beets, carrots, cauliflower and cabbage.

"Our guests will also have the two kinds of bread that were common in the Roman era — a large round of barley or wholewheat, and a round of white, which we brush with olive oil and thyme.

"Then comes the second course, which consists of two dishes — chicken with fruit sauce served over cracked wheat, and a ragout of beef, mushrooms, pumpkin and whole chickpeas sauteed in olive oil and pepper. The Romans generally stewed or braised their meats, and that's what we do.

"Dessert," Alpert continues, "consists of fresh and dried fruits, nuts and raisins, and cakes made from almonds, figs and dates. No coffee or tea, I'm afraid."

But what beverages will be available?

"The Romans knew of beer," Alpert says, "but they believed it was fit only for barbarians. Nevertheless, malt beer, or what we call black beer, was popular in Israel 2,000 years ago, and so that's on our menu. The other main beverage is the wine, which the Romans drank diluted with water, half and half. The reason is that whole wine tended to thicken in its clay storage jars.

"We'll also have plain water available for our guests. Water wasn't drunk in Rome, because water was generally polluted there. But we know that clean spring water was available in Herodian Jerusalem."

* * *

Two other modern concessions are made at the Culinaria restaurant. The first is the presence of cloth napkins (the less fastidious Romans apparently used finger bowls or just wiped their hands on their tunics). The second concession is that the couches around the dining tables are arranged for seating or at most for a gentle recline, rather than for stretching out full-length.

"We found that eating lying down just isn't compatible with modern digestion," Alpert smiles.

A s...

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Wish their relatives, friends & neighbors a happy and healthy New Year.

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Wish their relatives, friends & neighbors a happy and healthy New Year.

Honey, Roy & Michelle Agar
wish their relatives and friends a happy and healthy New Year.

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wish their relatives and friends a happy and healthy New Year.

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wish their relatives and friends a happy and healthy New Year.

Nathan & Rina Arback
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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wishing our family and friends a Happy and Healthy New Year

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Mr. Fishl Burakowski
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Wish their relatives, friends & neighbors a happy and healthy New Year.

Sonia Berk and Children & Grandchildren
Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sharon & Syd Bojarski
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wish their relatives and friends a happy and healthy New Year.

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David and Sandy Bleeman
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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Uri & Marilyne Brickman
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לשנה טובה תכתבו

Cultural centre to help Japanese learn about Jews

By
ROBERT ISRAEL

WALTHAM, Mass. (JTA) —

Two years ago, Japan experienced a boom in the publishing of anti-Semitic literature. During the first half of 1987, at least a dozen books inflammatory in anture were published. Two books in particular, by Masami Uno, sold close to 800,000 copies.

The books could be found everywhere — in the largest bookstores in Tokyo, at neighborhood newsstands, at subway kiosks, even in small-town bus stations. They had titles like 'The Jewish Strategy of World Rule,' and 'If You Pay Too Much Attention to the Jews, the World Will Disappear.'

The books blamed Jews for everything: international catastrophes, both political and social, were the fault of a Jewish conspiracy. Additionally, the books declared Jews were to blame for the Tanaka scandal in Japan, the Watergate scandal in the United States and the epidemic rise of AIDS.

Another book told the classic anti-Semitic myth of how Jews control the world's wealth, explaining to Japanese readers that Jewish bankers have masterminded a plot to bring about the economic collapse of Japan by 1990.

Even if the average Japanese reader did not purchase any of these books, if they looked up the definition of the word "Jew" in their dictionaries, they would find it was synonymous with such words as "miserly," "pawnbroker" and "usurious."

The Jewish Community Centre in Tokyo is the central meeting place for Japan's Jews, which number around 400 people. Located on a side street, across from a private girl's school and a block from the Japan Red Cross Medical Centre, its modern exterior gives way to a warm and cozy, haymish atmosphere inside.

There is a synagogue for worship, a bulletin board announcing services, study groups, meetings for the Japan-Israel women's welfare organization and day-care services. Upstairs one finds a library meeting room.

"The current boom in anti-Semitic literature has less to do with Jews and more to do with the 'threat' from outside that the Japanese are currently feeling," says the Centre's Rabbi Michael Schudrich. "The success of these anti-Semitic books is not so much due to the dislike for Jews, but rather to utter ignorance of Jews and Judaism.

"The Japanese have for decades been fed negative and false images of Jews, but there has been little done to counter them," he says. "And Arab funding most recently has prompted a negative picture."

Schudrich reports that since last year, book sales of anti-Semitic literature have dropped. This opinion is shared by publisher and Jewish-studies specialist Shichihei Yamamoto.

"We see trends like this all the time in the book trade in Japan," explains Yamamoto, who publishes Japanese translations of biblical and Hebraic texts.

"Last year, the trend was negative books about the Jews," he says. "This year the trend is books negative about China. In another year, those books will disappear, just like the books about the Jews."

The anti-Semitic publications appear to be indicative of a larger problem with racism in Japan today. Earlier this year, political leader Michio Watanabe made a remark offensive to Blacks by stating American Blacks have no qualms about going bankrupt, a remark he later apologized for publicly.

And two years ago, then Prime Minister Yasuhiro Nakasone stated that America's Black and Hispanic populations were responsible for lowering the nation's "level" — meaning the intelligence level.

Government officials, such as Seiichi Kondo from the ministry of foreign affairs, acknowledge there is a problem with the Japanese perception of ethnic groups, yet he insists there is a movement afoot to create a more open, more tolerant society.

"We are planning more cultural exchanges," Kondo says. The goal is "to improve relations abroad, to encourage more international studies and to improve educational resources at home."

Rabbi Schudrich also feels the way to correct misconceptions and misunderstandings is through education. He is spearheading a campaign to open a Yudaya Bunka Centre — a Jewish cultural centre — in Tokyo.

Until now, the Japanese public has been fed primarily distortions and misinformation. "Although there have been some factual publications and education; they have been sporadic and uncoordinated, and therefore without much effect," Schudrich says.

"What's needed to rectify this," he believes, "is a Jewish cultural centre that will organize, coordinate and develop programs for the Japanese to learn about Jewish heritage, culture and tradition."

Schudrich says the cultural centre should include a Judaica library, a lecture and film series, exhibits that will travel to locations throughout Japan, and perhaps even a magazine that would serve as a forum for articles and debates on subjects of Jewish interest and concern. The Yudaya Bunka Centre will be housed in a separate location from the Jewish Community Centre.

Schudrich's campaign to raise funds for the Jewish cultural centre has gained some momentum. He intends to return to the United States to present a prospectus in hopes of attracting additional supporters.

ANCIENT SECRETS

Over 1,800 years after it was put in place, Weizmann Institute researchers have discovered the places of origin of much of the marble found at archeological sites in Israel, with the majority concentrated at Caesaria, Beit She'an and Ashkelon. Here Prof. Mordeckai Magaritz of the Weizmann Institute (left), and archeologist Moshe Fisher of Tel Aviv University unravel ancient secrets.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Wishing my relatives and friends a peaceful, happy and healthy New Year.

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לשנה טובה תכתבו

Exhibits show richness of Ottoman Jewish culture

By
MEIR RONEN

Two exhibitions concurrently on view in Jerusalem are evidence of the richness of the Jewish culture of the Ottoman Empire.

"Sephardi Jews of the Ottoman Empire," a huge, didactic show which opened recently at the Israel Museum, is the result of 13 years of research by members of the Forchheimer Department of Jewish Ethnography. It takes in a crescent that swings from the Balkans to Jerusalem, with pioneering emphasis on the life of the Jews of Salonica (now in Greece) and Izmir (now in Turkey).

Panels of text, photographs, costumes and a rich array of Judaica covering the entire cycle of Jewish life, not to mention the recreation of whole rooms, are on view. The period covered is from the mid-19th century to World War I, when the Turks lost their empire.

At about the same time, Jerusalem's L. A. Mayer Islamic Museum opened a show of Islamic Ottoman art, arms, armor and magnificent rugs. It vividly demonstrates the gulf between the Jewish and Islamic cultures.

* * *

Greek-speaking Jews had been living in the eastern Roman and Byzantine Empires since the Dispersion. They were eventually engulfed, not by their Christian or Moslem neighbors but by the flood of their co-religionists expelled from Spain in 1492.

These were followed by Portuguese Marranos who had been forcibly converted and who sought to live openly as Jews.

Spanish persecution

Some refugees from Spanish persecution settled in North Africa and Italy, but many were attracted by the tolerance of the Ottomans, who succeeded in revitalizing the remains of the crumbling Seljuk Empire.

The Spanish Jews were physicians and linguists skilled in diplomacy and economics. Others were experts in the fields of textiles, dyeing and precious metalwork, and above all in the making of arms. Among other things, they gave the Ottoman Empire its first printing press.

Some became prominent at the Sultan's court and a Marrano, Don Josef Nasi, was raised to the rank of Duke of Naxos.

Messianism was a strange feature of Ottoman Jewish life. Combined with a penchant for mysticism, it was a fertile ground for the rise of tragic figures like Shabbtai Zvi, born in Izmir in Turkey, who in 1665 declared himself to be the Messiah. Jewish enthusiasm for him was so great that the Turks flung him into prison, where he was ignominiously converted to Islam in 1666.

One of the most extraordinary items in this show is a first-ever public display of a missive by Shabbtai Zvi, written to a follower, a Kabbalist living in Gaza.

* * *

Part of the Israel Museum show and its richly illustrated, 280-page catalogue trace not only the pervasive influence of Spanish language (via Ladino) and music, but also of European thinking, literature and dress.

A photo from the Recanati collection of a well-to-do Jewish family from Salonica, taken at the turn of the century, tells a story: the seated parents still wear Jewish oriental dress and fez, the married children wear smart European suits and the latest in Paris gowns.

* * *

The costumes are extraordinary. Jewish women wore local dress, but with their own distinctive variations, particularly in Salonica. Festive Bindal dresses with flora embroidered in gold were favored for weddings and even recycled as Tora mantles and ark curtains.

Various exhibits deal with the bride's ritual immersion party (the groom provided the bath items in a gift bundle), the dowry display, and the talomo structure that served as a wedding canopy.

When the young wife became pregnant, she was held in seclusion to protect against the evil eye, wearing a special scarf and amulet. Special beddings were brought and decorated. Beautifully wrought sets of circumcision instruments are on view.

Other exhibits include silver synagogue vessels and papercuts, the latter also being used in both ketubot and the shiviti plaques used for decorating the synagogue or succah booths, sometimes signed by the artist. The ketubot displayed are decorated with motifs of Spanish Jewry, such as the Moorish arch.

A piquant feature of this exhibition is its offering of folk recipes for confectionery. Greeting a guest with dulce (sweets) and coffee was a feature of Jewish hospitality, and lavish silver sets attest to the ceremony.

* * *

Museum director Gabriel Moriah, assembled the display at the Islamic museum.

The venue is a sympathetic one, with good lighting, low ceilings and human-sized rooms, where everything is easy to see and where hanging first-class rugs cheek by jowl induces a feeling of sumptuous richness.

Ottoman painting since the 15th century, and some delightful Iznil 16th- and 17th-century ceramics decorated with acrobats and ships are on view. There is a fascinating array of Karagoz shadow-puppets painted on camel hide.

The calligraphy is stunning, notably in a late-18th century Firman (imperial decree) of Selim the Third. The armor, chain-mail and helmets hark back to the janissaries; and the decorated muskets, pistols and holsters are complemented by illustrations of Turkish dragoons at firing practice.

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Wish their relatives, friends & neighbors a happy and healthy New Year.

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Wishing all our family and friends a happy and healthy New Year.

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לשנה טובה תכתבו

MEA SHEARIM
Two religious Jews from different Hasidic sects in Jerusalem's ultra-Orthodox Mea Shearim quarter.

Baal teshuva's mother adjusts to son's new life

By
MARCIA SCHWARTZ

NEW YORK —

About five years ago my youngest son traded in his motorcycle, his ponytail, and his ripped-up jeans for a dark suit, a yarmulke, and "learning." Thus he began his new life . . . a life of this I can't eat, that I can't do, there I can't go.

The Judaism handed down to my children was gefilte fish, borscht, staying home from school on the holidays, Chanukah lights, and family seders.

I look back and I wonder: how did this happen, how did he get here from there?

There were little signs along the way. There was an erev Yom Kippur when out of the blue he ate alone so he'd be finished before sundown (and fasted the next day), while we held up dinner for one of his brothers who was late. He began passing up shrimp and pork at the local Chinese restaurant.

Nevertheless, he became engaged to a Catholic woman and they began planning their wedding — they'd keep everybody happy, have a rabbi and a priest. Part of that package was the church's requirement of pre-marriage counselling. But, he said, I think I'd just like to find out a little something more about where I come from.

He started tentatively. Soon he decided he would no longer drive on Shabbos. Then he cut his hair. On went a yarmulke. Gradually, the changes in his attitude caused unsolvable problems with his bride-to-be, and just one week before the wedding, they called it off. It was a sad and painful time, but he knew they couldn't make a life together any more. He spent the next year in Israel.

Things were changing, but not only for my son. I wanted him to be able to eat in my home, so I kashered my kitchen, and my other children became angry and resentful.

For the most part, relatives were patronizing and scornful of his scrupulous adherence to kashruth, his dress, his strict Sabbath observance. "Just be patient — it'll blow over. But at least, thank God, it could have been the Moonies!"

It was a time of tremendous tension and strain, and I was constantly on the verge of tears. My son policed my kitchen, lifting lids from pots, nosing into drawers and cabinets, checking labels.

Keep kosher home

My booklet from the Orthodox Union was falling apart, and I hardly made a move without first checking with Kaf-K, Breuers, or Lincoln Square Synagogue. I color-coded silverware drawers, cabinet shelves, and everything that went into them. I was new to being serious about keeping a kosher home, and there were so many details to remember.

I had to ask people not to bring me food — wonderful homemade delicacies that we had always loved so — when they came to visit. I continued to ask, but they continued to bring, and too often they got insulted when I explained that I couldn't serve it in my home.

My nephew came from Florida to spend a week in New York. We'd enjoyed a lovely Shabbes dinner, tomorrow's cholent was simmering away, everyone was in bed. But what a surprise we woke up to! Steven had been so worried about the flame being on all night that some time while the rest of us were sleeping he sneaked out of bed and turned off the light under the pot.

The cold cholent was not very palatable, so we made it through Shabbes on gefilte fish, salad, and copious amounts of challah, and we had a lovely time. That silly little incident pulled the plug on a lot of pent-up tension.

But by no means all of it. I was nervous about my kids and they were being angry and short-tempered with each other. I thought if only they would talk, try to understand, but it wasn't happening.

Then one day I got a phone call from another son. Mr. Talmud, as he called his brother, had come up to his office on some sort of business they had together. "He walked in all yarmulked up," he said, "and I was embarrassed. But then I thought this is my brother and I love him. He's the one who's important so why should I be embarrassed? For them?"

It isn't all roses now and it never will be — but that's life, isn't it? My son is relaxed and explains things which makes us all a lot more comfortable. I'll never be as observant as he is, but Jewishness has added a deep spiritual richness to my life. I've become involved with a wonderful, extraordinarily supportive group of other mothers of baal teshuvas. We realize that our children haven't rejected us by choosing a lifestyle so different from our own.

That as generation after generation has done down through the ages, even as we ourselves have done, our children were searching for a better life for themselves. And they found their answer in Yiddishkeit.

Peter & Carol Cullman
Lionel & Roger
wish their relatives and friends a happy and healthy New Year.

Reuben & Ethel Cherry
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Neil, Betty
Sari & Dani Colt
wish their relatives and friends a happy and healthy New Year.

D s . . .

Ronnie & Rene Daiter & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Renee & Joe Diament
Ephraim, Eli, Joshua & Sara
wish their relatives and friends a happy and healthy New Year.

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Best wishes to our children, grandchildren, great grandchildren; friends and relatives for a happy, healthy & peaceful New Year.

David, Eleanor and Marlene Drutz
Wish all their relatives and friends a peaceful, happy and healthy New Year.

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wish their relatives and friends a happy and healthy New Year.

Polly & Jack Dombrow & Frances
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

E s . . .

Stanley & Janet Eisner
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harry Erlich
Leslie & Jeffrey
wish their relatives and friends a happy and healthy New Year.

Sam & Sara Eker and Children
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Chil Elbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ida Edison
4001 Bayview Avenue, Apt. 806
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mrs. Sarah Elkind
Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Regina Eisenstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joanne and Samuel Elkind
wish their relatives and friends a happy and healthy New Year.

Sam & Renia Elsner
Best wishes to our children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

F s . . .

Mrs. Rena Gutstadt Fronenberg & Family
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Humanistic Jews promote reason to find the truth

By
DAWN ABBEY
Greater Phoenix Jewish News

SCOTTSDALE, Ariz. — Is there a place in Judaism for a movement that doesn't necessarily believe in the existence of God? That regards the Torah as a cultural, not a theological treasure? That values reason and the power of the individual? Yes, say the more than 30,000 people worldwide who are affiliated with Humanistic Judaism.

About 250 convened here recently when the Society for Humanistic Judaism held its 19th annual meeting and conference, hosted by the local Valley of the Sun chapter.

Co-founders of the 26-year-old movement, Rabbis Sherwin Wine and Daniel Friedman opened the conference with a discussion titled, Challenge of the 1990s — Confronting the New Age Mysticism.

During their presentation, they made the point that Jews who are drawn to the humanistic movement appear to be those uncomfortable with traditional, structural religion, yet who feel a connection to their Jewish heritage, culture and life-cycle celebrations.

But Wine and Friedman expressed concern because often these are the same types of Jews who are attracted to New Age ideas. While there are some similarities in the movements — both stress self-responsibility and both are somewhat against structured beliefs — there are major differences between Humanism and New Age thought, the rabbis stressed.

"New Agers say that God is inside you, thereby implying that you are God," Wine said. "They believe the key to life is to get in touch with the inner soul or self which is the universal consciousness that governs all, to find serenity." Humanists, on the other hand, "insist on human responsibility, not in God's name, but in man's name," he said.

Wine, leader of the Birmingham Temple, Farmington Hills, Mich., and Friedman of Congregation Beth Or, Deerfield, Ill., both Reform rabbis, came to the ideas involved in Humanistic Judaism at about the same time and decided to join forces to form a movement for all Jews who were not comfortable with traditional expressions of religion.

They said that humanism will not appeal to everyone. They describe it as "realism with commitment to the Jewish experience."

Humanism has no doctrine, they say, but promotes reason as an effective way of discovering truth, as opposed to following some authority. They do not pray.

Their ethical principles are that everyone is entitled to freedom as long as they don't harm anyone else. "We can make mistakes," Wine says.

They also integrate Jewish cultural identity into their philosophies and practices. The International Institute for Secular Humanistic Judaism in Jerusalem trains rabbis and lay leaders. Services use traditional Jewish songs and readings, but with somewhat altered wording to eliminate references to God. Original songs, poetry and prose also are incorporated.

Humanistic Jews celebrate their Jewish and family identity by commemorating major Jewish holidays and life-cycle events such as births, coming of age (bar and bat mitzvahs), marriage and death.

They recognize interfaith marriages and Humanistic rabbis will perform them.

Dana Wolfe Naimark, president of the Valley of the Sun chapter in Phoenix, who grew up as a member of Wine's Birmingham Temple, said their congregation offers a monthly discussion meeting on the third Friday of each month, plus an additional monthly social event, Shabbat service or holiday celebration.

Life-cycle events are celebrated as a congregation. They also have programs for youth, monthly Sunday school classes for children 5 through 12, and individualized bar and bat mitzvah training.

A belief in God seems to be one of the major controversies surrounding the humanist movement. Naimark said some Humanists believe in a God, others are atheists or agnostics.

Said Naimark, "We have no proof one way or another about the existence of God. Whether there is or isn't, we're going to live our lives this way regardless.

We don't feel that (a belief in God) should be a focal point. It isn't going to change the way we live. We work to be the best people we can; to satisfy human need through human power; and to take responsibility for our own actions."

Mayer & Helen Fogel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. S. Fischer & Family
166 Caines Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

The Finkelstein Family
Henry, Molly, David & Matthew
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Joseph Fryszberg and Isabel
123 Alexis Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Phyllis & Irving Feldman Jonas & Brandon
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Morris & Ruth Flicht
10 Barclay Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Marilyn, Jerry & Ashley Fisch

Jerry & Helen Fishman
Len & Marcy Susman
Mark, Doreen, Aimee & Haley Fishman
Sheryl & Gary Rubinoff & Robert
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ruth Figa
Hyla & Arnold Perel & Family
Marsha & Howard Basest
Sheryl & Irv Bielas & Janna
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Esther Freiman & Family

Joe & Marlene Flicht
Elyse, Melanie & Jason
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Forberg and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ben & Adele Faust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Julius Fuss
17 Newgate Road

Philip & Cyla Fiksel
Nathan, Miriam & Jaimie Birnbaum
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Edward Fisch
Sherri, Darryl & Adam
wish their relatives and friends a happy and healthy New Year.

Phil & Rochelle Feldberg
Jeffrey, Robyn & Adam
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Penny & Ephraim Fiksel
Zachary & Zoey
Wish their relatives, friends & neighbors a happy and healthy New Year.

Herman & Mitzi Freedman
Martin & Rita Collis & Children
Wish their relatives, friends a peaceful, happy and healthy New Year.

Perez & Frieda Friedberg
2600 Bathurst
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jerry, Miriam, Tamara
Sharona, Ronit, Meir Faivish
wish their relatives and friends a happy and healthy New Year.

Allen & Miriam Finklestein (Fink)
Perry, Matthew & Jeremy
10 Seneca Hill Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Dr. & Mrs. Steven Frohlich
Simon & Arie
wish their relatives and friends a happy and healthy New Year.

Allan & Pat Friedland
Jeffrey & Marla
wish their relatives and friends a happy and healthy New Year.

Chaim & Eda Feinstadt
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

לשנה טובה תכתבו

Vegetarian village in Lower Galilee

Amirim provides an escape from hectic pace of life

By
MARCIA KRETZMER

The children skipping happily up and down the makeshift stage on the lawn of Moshav Amirim, and singing about the trials of catering to the needs of holidaymakers didn't really mean it.

They were rehearsing for the 30th anniversary celebration of this charming little vegetarian village in Lower Galilee. And besides, catering to holidaymakers is part of what Amirim is all about.

Hundreds of people turned up for the celebration, applauded the performance enthusiastically, then danced til dawn at the festivals, which marked the launching of this ecologically minded moshav — the third attempt at settlement after two earlier failed efforts in the early '50s by North African and Yemenite groups.

"We've mellowed since those early days," said Haim Hamiel, Amirim resident and organizer of the commemoration festivities. "We had bitter struggles years ago — over lifestyle, educating our children . . . to spray or not to spray our orchards. . . ."

Today Amirim looks the picture of tranquillity and contentment, on a wooded hillside in olive-growing country overlooking the Kinneret mid-way between Tiberias and Safed.

Though it, too, has suffered the economic woes of other members of the moshav movement and is by no means out of the woods yet, it is relatively less badly off, partly, explained Hamiel, because it has no livestock.

Amirim's twin sources of livelihood are a rather special sort of vegetarian tourist season from April to October, and orchards. They scrapped avocados after a few bad seasons some years ago and now grow plums, apples, pears nectarines, grapes and olives.

Approximately half the village's 75 households host guests in small cottages or A-frames on their grounds. Most of the residents, however, mainly teachers and other professionals, also have jobs in nearby Carmiel, Safed, Tiberias, Haifa and as far away as Tel Aviv and Jerusalem.

* * *

A quick calculation told me that this summer's visit was our seventh. The reason Amirim keeps drawing us back again and again is its appeal for the whole family. It is enough, climbing the mountain roads to Amirim, to breathe in the sun-warmed scents of sage and pine to feel that you are escaping to an oasis of serenity.

The garden settngs of the pleasant little self-contained, self-catering units — you are on your honor to prepare only vegetarian meals — offer as much seclusion or friendly contact with your hosts as you desire. A double unit runs 80 shekels ($40 U.S.) per day, for four people the cost is 128 shekels ($64) and for a family of five, 144 shekels ($72).

Some of the residents cater meals in their own homes at 30 shekels ($15) a head — approximately half for children — which give the uninitiated an idea of what the vegetarian lifestyle is all about.

Guests can apply to the office of the moshav (06-989571) and be "assigned" to a family, but old hands often prefer to approach the families on an individual basis, some going back to the same family year after year. Others enjoy staying with a different family each time.

The swimming pool, surrounded by hills, is refreshingly free of rowdy behavior and loud music. The children and teenagers, on bicycles or sauntering along the winding village roads, are helpful and friendly. Even the dogs are agreeable.

An observation point offers a magnificent view of the Kinneret. Visitors often take an early-bird run up here in the morning hours or linger at sunset, sometimes with sketchbook in hand, watching the blue of the water fade to pearl grey and the colors of the sky and mountain merge into a rosy haze. At night — the observation point is left without street lights — you can see a sweep of stars.

* * *

Amirim's "night life" is quiet and leisurely. Children suck ice-cream cones and romp with their dogs on the lawn outside the village centre, and adults sip verbena tea on the terrace while inside, there may be folkdancing, a film for adults or children, a small jewelry or ceramics display by one of Amirim's many craftspeople, or a talk on vegetarianism.

Now there is an exhibition of photos and artwork in conjunction with the 30th anniversary celebration.

If you can tear yourself away from all this, there are endless possibilities for outings in the area. New this year is a recreational program of trips and adventures open to the children of guests. Yoram Zarchi from the village now offers breathtaking jeep tours of the surrounding mountain landscapes.

Mount Meron and Nahal Amud are minutes away. Safed and Tiberias and the Kinneret lie not half-an-hour distant. Further off, in various directions, are the Golan, Tel Dan and the Banias.

Amirim is the kind of captivating place you escape to in your dreams at night — and as such, is usually a closely-guarded secret. It won't appeal to those who prefer bright lights, ready-made entertainment or street life, nor to those who take fright at the idea of surviving several days without a meat — or even a fish — meal. But for those who are attracted to seclusion, peace and beauty, Amirim is a secret that should be shared.

Computer hacker deprogrammed at Jewish institution for addicts

By
TOM TUGEND

LOS ANGELES (JTA) — Kevin Mitnick, a convicted computer hacker, is serving part of his sentence undergoing counselling through Bet T'Shuvah, or house of repentance, a unique facility to alcohol, drugs or gambling.

The idea underlying the unusual sentence is that hackers — computer buffs who use their personal computers to illegally break into business or government computer systems — suffer from the same compulsive behavior as persons addicted to more traditional vices.

"Mr. Mitnick has an impulsive disorder and hacking gives him a sense of self-esteem he doesn't get in the real world," explained Harriet Rossetto, director of Bet T'Shuvah at Gateway Hospital, who suggested her treatment program to U.S. District Judge Marianna Pfaelzer. "This is a new and growing addiction."

Pfaelzer recently sentenced Mitnick to one year in a federal prison, minus seven months already spent in custody, followed by six months in the rehabilitation program.

Her decision followed a guilty plea by Mitnick to one count each of computer fraud and possessing unauthorized long-distance telephone codes.

The judge said that she had originally planned to assign Mitnick specifically to Bet T'Shuvah for his rehabilitation phase, but because of an administrative technicality, she directed him instead to the Community Treatment Centre, an allied program at the same Gateway Hospital.

However, Mitnick's counselling will be conducted through Bet T'Shuvah, according to a Gateway official, and the case has helped draw considerable attention to the unusual treatment facility.

Treatment for addicts at the 20-bed facility uses a "psycho-spiritual approach," in which the group therapy common to such organizations as Alcoholics Anonymous is combined with Jewish teachings on ethics and repentance.

The interweaving of these two strands, complemented by individual therapy, is unique in the United States, Rossetto said. Last year it was studied by Avraham Hoffman, director of Israel's prisoner rehabilitation program.

Bet T'Shuvah was founded two years ago and grew out of the Jewish Committee for Personal Service, which has conducted outreach programs to Jews in jails and prisons for 60 years.

Bet T'Shuvah receives some support from the United Jewish Fund, but the bulk of its funding comes from the United Way.

Mitnick, now 25, became "addicted" when he took his first computer course at age 13, and four years later was arrested as a juvenile for stealing manuals from the computer centre of a phone company.

In the present case, he pleaded guilty to using his expertise to tap into the internal computer system of the Digital Equipment Corp., the world's largest maker of network computers.

A government witness said Mitnick cracked a security software program that had been developed by the company at a cost of $1 million.

When first apprehended, his prowess was considered such that prison guards monitored his phone calls to prevent him from accessing computers.

However, even U.S. prosecutor James Aspergher agreed that Mitnick was not motivated by malice or greed while breaking into the Digital computer system.

Mr. & Mrs. David Farb
Daniel & Matthew
wish their relatives and friends a happy and healthy New Year.

Art & Shirley Flom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Betsy & Lou Fruitman
Pamela, Lisa & Marla

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Joseph Fialkov and Family

Benny & Esther Freedman
Allan & Brenda
& daughter
26 Verwood Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

G s . . .

Wishing all our family and friends a happy and healthy New Year.
Beatrice, Hymie & Alyssa Guttman

Ruth & Ernest Goldsmith
543 Fairlawn Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Arie & Miriam Greenberg
Sam & Yaffa Greenberg
Izzy & Fern Kutnowski
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. J. Gladstone & Neil
Dr. & Mrs. T. Davis & Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Irving & Faye Gold
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

ERIC & FAY GOLDLIST
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Florence & Dr. Bill Goodman
David & Diana,
Richard, Janis & Robert
10 Burton Road — Toronto
Wish their relatives, friends & neighbors a happy and healthy New Year.

Barry & Randee Goldlist
Celeste & Samara
Wish their relatives, friends & neighbors a happy and healthy New Year.

Albert, Rebecca & Gerry Golosky
Barry & Elaine Katzman
& Daughters
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Transported to England before war

Former kinder hold reunion 50 years after rescue

By
BEN ROSE

TORONTO —

They came from all corners of the world, each with a story to tell, and they embraced people they had not seen for 50 years.

This was the 50th anniversary reunion of *kindertransport* (children's transport) in London, England, this past June, bringing together 900 men and women of the 10,000 who were rescued from Germany, Austria and Czechoslovakia and transported to England as children before World War II started.

They included a Nobel Prize winner in physics, Arno Penzias, now living in Murray Hill, N.J., who could not attend the reunion.

Among the kindertransport alumni attending the two-day reunion in the Harrow Leisure Center in a suburb north of London were 14 from various parts of Canada. Another five Canadians sent regrets.

At the reunion, Helga Stummer of Toronto met Betsy Rosenthal; her best friend from the grammar school in Lancashire they both attended, whom she had not seen since the war ended. In the intervening years, Ms. Rosenthal was a teacher, earned her PhD, is still employed as a translator, and cares for her 85-year-old mother in England, one of the few parents to survive.

Helga lived for four months in the mill town of Oldham, and she recalls with sadness that the kind headmistress of a school she attended was fired because she didn't want the school children to collect funds for war purposes.

If there was a common theme to the children's experience, according to Ben Hamilton of Toronto, it was the need to say "I am a Jew," as they were moved from one home to another or one hostel to another.

The wrenching from their families and their submergence in another culture proved too much for a few of the children, who converted to Christianity. But even some of these converts came to the reunion and, according to an account in the British Jewish Chronicle they continue to visit relatives in Israel.

Hamilton, then only 10 years of age, was in a group of 104 boys taken to a hostel in Leeds. A 1938 letter in his possession reveals the crisis the kinder represented to the very active Jewish community in Leeds. "We will have to maintain at least 250 children at a weekly cost of 180 pounds. The community must, for the sake of our dignity in these critical days for the Jewish people, maintain these children until they have been trained here and settled abroad," the letter said.

"For some strange reason, some of the kinder who remained in England still refer to themselves as refugees," remarked Hamilton.

For the reunion, they came from as far as Australia, Nepal, and Argentina and about 100, including spouses, came from Israel. They faced another challenge at the reunion itself because on the second day Britain experienced the worst transportation strike in its history, with rail, tube and bus all shut down.

The "kinder" were seated according to the cities which they came and there were instant shouts of recognition as they approached the tables. On the second day they were gathered according to the hostels where they lived in England, where some started as children of 10 and grew into adolescence.

For Ray Margulies of Toronto, the reunion presented an opportunity to say thank you to the country that took him in. (Those attending donated $22,000 to the Hospital Children on Great Ormond St. in London.

Margulies told The CJN the most important aspect of the reunion for him was that the kinder turned out to be good citizens, no matter where they ended up. "It was a good feeling to let the English people know that what they did was worth while," he said.

"It was a stirring experience to meet again after such a long span of years some of those who were in the same hostel or home. What interested me as a writer was that often it would be the way a person smiled that was the key to mutual recognition after 50 years," he added.

One of the kinder he sorely missed was a man who left England to live in Israel. "I was told that he joined the Israeli army but, because he knew no Hebrew, mistook an order to retreat and instead dashed forward and was shot and killed," Margulies said.

Anne-Marie Porter of Toronto met two people who were in the same hostel with her during the war years, Peter Morgan of London and his sister, Trude Morganstern of Vienna.

Porter's parents survived by hiding in a room of a Dutch farmer's house, venturing out only once in nearly three years, when her father needed emergency dental care. "The farmer also built a secret hiding place under the floor where my parents could hide if any Germans came around. Even the children in the house did not know they were there. The Israel government honored this man who also had to take care of an epileptic wife."

Paul Heimann of Toronto, who had his own band in England for many years before coming to Canada, played his accordian and led a sing-a-long as the reunion wound down. He is an executive in a large lumber company in Toronto, having come to Canada in 1953.

"A woman came up to me and asked 'Do you remember me? I knew you in Vienna. You were 15 and I was 8 and I was in love with you.' " He did not remember.

The woman Heimann married lived around the corner from him in Vienna, but he didn't know her then. "I met her at a bus stop in London. As soon as I opened my mouth she could tell from my accent where I was from." Trudy Heimann, also a survivor, attended the reunion with her husband.

Vera Kittel (Posner) of Toronto met a woman she had not seen since they were in school together in Breslau in 1938. Her classmate, Ruth Tuckman, now lives in Ashkelon, Israel. In all, Kittel met 20 people from that school at the reunion.

Her sister, Stephanie Colassanti, also one of the "kinder," a professional photographer, set up a photo gallery for the reunion.

Although the life they led in wartime England varied according to where they lived (and many had to leave coastal and other security areas and report to police regularly as enemy aliens) one common element was that they all had to work. Kittel, for example, as a girl of 15, lived in a Bournemouth hostel and worked at a boarding school there. In London (1940-42) she worked in a war factory making parts for military bridges. From then until the end of the war she picked fruit for a large canning factory.

Her husband, Fred, a ceramic artist, did the logo for the reunion. They were married in London, five weeks before the end of the war.

Kittel's daughter, Margaret Canale, and two grandsons, Eric and Marc Canale, attended the reunion with her.

Lore Jacobs of Hamilton credits a Quaker family with saving her life. She was sponsored privately by an elderly gentleman who belonged to the Quaker meeting place in Northampton. She married her husband, Erwin, also a survivor from Germany, in England in 1944. They came to Canada in 1953, living first in Toronto.

"A major kind of bottleneck for me was that in those years people were not anxious to talk to people of German birth," she said. "However as a girl of 14 it helped me to develop an inner strength. We had a pretty rough time." She planned to attend the reunion, but illness prevented her from doing so.

The Canadians also included Vera Aziza, Hella Jakobovitz and George Kutten of Montreal, Lisa Collier, Gunther and Renate Cahn, Edwin Dawidowitz, brothers Arthur and Walter Steuermann of Toronto and Henry Lewis of Prescott, Ont. Those who sent regrets were Gunther Abrahamson of Ottawa, Gabrielle Allen and Henry Glatt of Toronto, Rudi Lowenstein of Winnipeg and Richard J. Erman of Oshawa.

Britain issued a special postage stamp to honor the kinder and Prime Minister Margaret Thatcher sent greetings. A memorial service led by Rabbi Isaac Levy was held on the first day. When the reunion ended, the promise of a new meeting was in the air, for they left to the sound of Vera Lynn singing "We'll Meet Again."

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

Morris & Bessie Gotkin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Gotkin Group
Jerry & Frances
Michael, Jody, Shane & Zachary
Stephen & Sam
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mark & Regina Gotlib and Family
wish their relatives and friends a happy and healthy New Year.

Dave & Anna Geist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Mark Gwartz and Family
wish our Relatives, Friends & Patients a Happy, Healthy New Year.

Herman & Malka Grad
Rachael, Jennifer & Dalia
wish their relatives and friends a happy and healthy New Year.

Jack & Belle Genesove
wish their children, grandchildren, relatives, friends, the people of Israel and all mankind a healthy, happy and peaceful New Year.

Mr. & Mrs. Charles Goldfinger and Family
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mel & Elaine Goodman
Tammy, Jodi and Marc
wish their relatives and friends a happy and healthy New Year.

Sam & Gitta Ganz
Mindy & Moshe
Howard & Fay
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Adele & John Gilberg
daughter Karen, and grandchildren Andrea and Melanie

Joseph, Nina & David Glincman
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mori Goldlist
wishes daughter
Jordanna Zokheret
a Happy and Healthy New Year

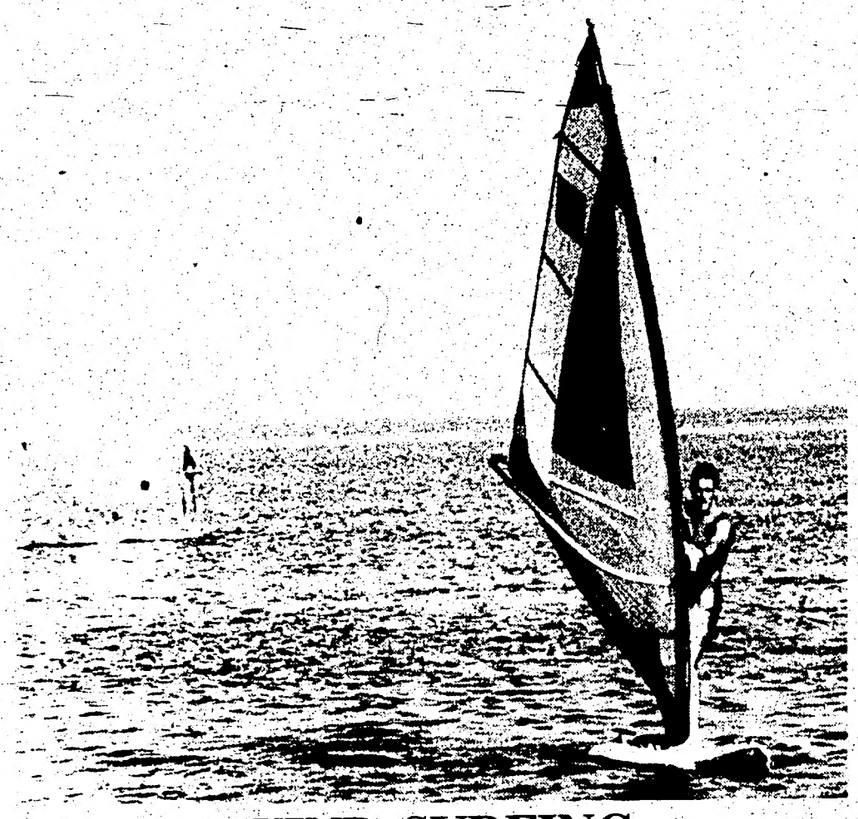
Leon & Nina Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Aba & Mary Gelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morley & Sharon Gazer
Brantford, Ontario

לשנה טובה תכתבו



WIND SURFING

Wind surfing in the Red Sea, Eilat.

Armenian survivors recover in Israel's top hospitals

YEREVAN, Soviet Armenia (JTA)—

Plump, carefully made-up Aliona, a 21-year-old victim of last year's Armenian earthquake, slowly negotiated the gangway of the El Al plane at Yerevan Airport Tuesday morning, her right stump moving a new, artificial leg and her crushed left leg firmly encased in plaster.

Following her painfully slow but resolutely determined descent was Lubov, walking confidently on her prosthesis. Lubov lost both her small children in the disaster.

Aliona and Lubov were members of the group of 61 survivors of the Armenian earthquake, who flew from Ben-Gurion Airport to Yerevan after a six-week rehabilitation in two of Israel's top hospitals.

Some were fitted with prosthesis; others underwent complicated operations on their damaged limbs; still others — like Aliona — needed both kinds of treatment.

Theirs was a mercy mission organized by the Joint Distribution Committee, which brought a rare outpouring of praise for Israel and its medical staff from all around the world.

In Yerevan itself on Tuesday, the Armenian Minister of Welfare Narine Balayan said that although her country had received help from all over the world, it was "especially grateful" to Israel.

And, in a touching salute to the Jewish State where she hopes to move soon, 17-year-old Rina said, "Here in Yerevan people say Israeli doctors work miracles."

Rina, dressed with the modesty of Bnei Brak or Brooklyn's Boro Park, said she was virtually the only female Orthodox Jew living in the Armenian capital.

Most of the group returning to Yerevan arrived in Israel June 27, with some in wheelchairs and most apprehensive and skeptical at the prospect of real rehabilitation.

Now, as they walked unaided toward the airport building, their families, crowding the visitors' balconies began to cheer and shout.

One man could not contain himself and jumped through the ground floor window to run toward his mother, only to be pushed back by an unyielding Soviet policeman.

For most of the survivors, the return to Armenia was very painful.

Repair damage

One woman, whose rehabilitation had gone smoothly, could not face her family wearing her prosthesis. But after gentle persuasion from her doctor, Dori Herer, an orthopedic surgeon at Haifa's Rambam Hospital who accompanied the group, she reluctantly strapped the leg back on as the plane landed.

Hovik, a 16-year-old boy whose left leg was amputated just below the hip, cried as his father hugged him and angrily threw down his crutches.

Again, it was Herer who quietly calmed him, and then turned away with tears in his eyes.

Herer had operated on 18 of the survivors. In Hovik's case, he had to repair damage resulting from an unsuccessful amputation in Armenia, before an artificial leg could be fitted.

Work on Aliona's left leg was more complicated. It had been crushed by falling masonry that had severed her right leg; the nerves and muscles had died and the limb was flaccid and useless. Herer fused the muscles so that her leg was fixed in what he termed a "functional position," encased, until it healed in place, in a plaster cast.

Both Tel Hashomer Hospital, where 27 amputees had been treated by Prof. Tully Steinbach, and Rambam Hospital, where 34 patients were cared for by Prof. Haim Stein, supplied the Armenians with documents in clear English describing their rehabilitation, and giving precise instructions for further medical attention.

According to Dr. Herer, successful rehabilitation hinges not only on expert medical help but also on motivation and support from family and friends.

In June, that support came willingly from Israel's tiny Armenian community. Nearly all the 600 Armenians living in Haifa and Jaffa had turned out to welcome the group when it arrived in Israel, and from that moment they were inseparable.

Members of the community took turns sitting with patients recovering from operations. Second and third generation Israelis who cling fiercely to their Armenian language and customs, acted as interpreters and also as guides during bus tours of Israel arranged by the JDC.

The Gotfried Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Max and Gutka Glicksman

Nathan & Annie Goldlist

7240 Bathurst St., Ste. 403

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Cantor Morris & Sonia Goldlust

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Charles & Charlotte Goldlist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shimon & Atara Gratch

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harvey Gefen

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Harry B. Greenberg & Family

3000 Bathurst St., Apt. 1001

Toronto

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Sarah & Nathan Goldlist

Mori & Darlene Goldlist

1181 Finch Ave. W., #201

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moishe & Mania Gruda

Ruth & Jack Gutholc Faye and children

wish their relatives and friends a happy and healthy New Year.

Louis & Helen Gula Corinne, Jay, Marilyn, Norman Arielle & Alyssa Branitsky

wish their relatives and friends a happy and healthy New Year.

Sam & Eileen Grossman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rae and Sam Goldberg Debbie, Sol & Esther

wish their relatives and friends a happy and healthy New Year.

Arthur & Alice Gotleib

65 Springarden Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Selma Goldstein

Wishes all her relatives and friends a peaceful, happy and healthy New Year.

Irving & Paula Goldhar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jakob & Cyla Goldlust and Family

wish their relatives and friends a happy and healthy New Year.

Bernie & Marlene & Children & Jack Goldhar

wish their relatives and friends a happy and healthy New Year.

Sam & Nancy Groll

17 Magpie Crescent

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Leo and Sarah Goldstein & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Special cemetery for Diaspora Jews

Holy Land burials still on upswing

By
NECHEMIA MEYERS

While ordinary aliya from the U.S. remains in the doldrums, posthumous aliya is on the upswing.

Over 1,000 Americans have been buried in the Eretz Hahayim (Land of Life) cemetery, which was specially created for them several years ago at Beit Shemesh, some 12 miles southeast of Jerusalem.

Another 10,000 Eretz Hahayim burial plots have already been sold to individuals as well as to organizations (like American Agudat Israel and the Yeshiva University Alumni Association). So it is reasonable to assume that posthumous aliya will continue to boom.

Burial in the Holy Land, and particularly in the Jerusalem area, has appealed to Diaspora Jews over the ages. Among other reasons, this is because Jewish tradition holds that they will be resurrected before anyone else when the Messiah comes.

The Eretz Hahayim cemetery also appeals to overseas Jews by virtue of its beautiful location–and because funeral arrangements are handled with far greater decorum there than at most other Israeli cemeteries.

Indeed, special efforts are made to fulfil requests made by bereaved families, though only if they are compatible with Orthodox practices, or, more specifically, with the stricter Jerusalem version thereof.

On occasion, however, the Eretz Hahayim directors may seek modification of such practices. For example, Jerusalem tradition has it that the children and grandchildren of a deceased man may not follow behind the shrouded body as it is taken to the grave — a practice of kabbalistic origin not common even among the ultra-Orthodox in the U.S.

But, after being contacted by the cemetery's directors, a leading Jerusalem rabbi declared that there was nothing to prevent the children and grandchildren from going to the cemetery ahead of the funeral procession, and then standing at a reasonable distance from the grave during the service. Afterwards, they could apporoach the grave itself and pay their respects.

Despite its relative flexibility, a cemetery like Eretz Hahayim does not meet the needs of people who reject the strictures of Orthodoxy in one degree or another. Some of them, for example, want to bury their loved ones not in shrouds but in coffins, the use of which is forbidden at existing Israeli cemeteries except for military funerals.

Others want to have a non-standard funeral service, perhaps conducted by a Reform or Conservative rabbi (who, as things stand, cannot officiate at either funerals or marriages).

Religious service

There may soon be an alternative for such people thanks to the efforts of the Menucha Nechona (True Tranquility) burial society established over two years ago by a group of Jerusalem families (later joined by representatives of Secular Humanistic Judaism and Reform Judaism).

Members of the Menucha Nechona board asked for a licence from the Orthodox-controlled ministry for religious affairs, which tried its best to discourage them. But when they petitioned the Supreme Court for redress, the ministry gave in just before the case was to be heard and has even promised to help the new burial society create its own cemetery.

At the cemetery, which will probably be located not far from the Eretz Hahayim one, families will be able to choose any kind of religious service they want — or none at all.

The Menucha Nechona cemetery is being created, of course, to meet the needs of Israelis. But perhaps, like neighboring Eretz Hahayim, it will also serve to further increase posthumous aliya.

Many Jewish treasures stored away

Soviets to decide future of archives

NEW YORK —

The YIVO Institute for Jewish Research is awaiting a decision by the authorities in Soviet Lithuania on their plans for the recently discovered vast storehouse of rare and precious books and letters found recently in the city of Vilnius.

"It is up to the Lithuanian authorities what will become of this material," says YIVO executive director Samuel Norich in the World Jewish Congress' News & Views publication.

"But the very fact that they have kept this material all this time, that some people have risked their lives to save it, that they took the initiative to show it to YIVO representatives, indicates that there is a positive attitude toward Jewish affairs," Norich added.

Before the Nazis decimated the city's Jewish community, Vilnius — then known by its Polish name, Vilna — was called "the Lithuanian Jerusalem" as a tribute to its intellectual leadership among the Jewish communities of Eastern Europe.

Indicative of this, the new-found treasures include approximately 5,000 Jewish books, 20,000 issues of more than 150 Jewish newspapers, 70 Torah scrolls and the correspondence of prewar Jewish luminaries such as pioneering Yiddish linguist Max Weinreich and the legendary Rabbi Israel Meir Hacohen, revered as "the Chofetz Chaim."

YIVO, founded in Vilna by Weinreich in 1925, moved to New York City at the onset of World War II. A major portion of the new-found archives belonged to YIVO's prewar collection.

On behalf of the WJC and YIVO, Norich (former WJC vice-president for youth affairs) was in Vilna in early March to attend the inaugural conference of the Jewish Cultural Association of Lithuania at the invitation of Emmanuel Singer, the association's director.

"The day I arrived in Vilna," Norich said, "Singer took me directly to the book centre," an old, white, Francisean monastery now used as a warehouse. In the high-ceilinged chapel, estimated to be at least 1,000 square feet, were the stacks of Jewish newspapers in Lithuanian, Polish and Yiddish.

Norich said the neatly wrapped and labelled papers contained what appeared to be the complete publishing run of numerous Jewish newspapers from the early 1920s through 1939.

Sadly, Norich added, "Everything ends in 1939," at the beginning of the war.

YIVO, which began amassing a Jewish historical archive in Vilna in the mid-1920s, ceased its Lithuanian operations when the Nazis took over the YIVO building as their Vilna headquarters.

Norich noted that the Nazis "continued YIVO's work in a perverse way," gathering Jewish books and letters for a Jewish museum and library that the Nazis planned to open after completing their "Final Solution."

Some of the treasures recently found are thought to be from the Nazi collection, while others appear to have been smuggled away from the Nazis and buried for safekeeping by slave laborers, including some non-Jewish Lithuanians, working at the risk of their lives.

In June 1945, the U.S. Army identified a portion of the YIVO collection in a suburb outside Frankfurt, where the Nazis had shipped it. In 1947, some 80,000 books and archival documents and photos were sent to YIVO headquarters in New York.

In 1946, the Soviets took what the Nazis had left in Vilna as the centrepiece for a Jewish museum of their own. That museum closed in 1949, and Norich speculated that some of its holdings ended up in the monastery book centre.

Unfortunately, Norich said, the Vilna book depository does not have the equipment that it ought to have.

He said the depository has only a few workers trying to catalogue the collection, and they don't have copying machines, microfilming equipment or other means for preserving the material.

Leonard & Helen Greenwood and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Ada Rose Glick
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all my family and friends a happy and healthy New Year
Laura Greenberg
2220 Halifax Dr., Apt. 911
Ottawa, Ont. K1G 2W7

Isaac (Ike) & Aviva Geist Robbie, David & Richard
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of health and happiness
Mr. & Mrs. Ben Goldglas and Frances Steve, Carolynne & Zachary

Mr. & Mrs. Max Grubner
126 Banockburn Ave.
Toronto, Ontario M5M 2N3
Wish their relatives, friends & neighbors a happy and healthy New Year.
לשנה טובה תכתבו

Mr. & Mrs. Henry Goldberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Henry & Sara Grinkowicz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

John & Felice Gropper
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Barbara & Norman Gilbert
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Sam Grad David & Alan
9 Beaver Valley Road
Wish their relatives, friends & neighbors a happy and healthy New Year.
לשנה טובה תכתבו

Hélène Goldflus
Best wishes to my children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

David, Gert & Jill Goldberg
64 Carscadden Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

H s . . .

Wishing all our family and friends a happy and healthy New Year
Mr. & Mrs. David Herman & Family

Joseph & Esther Hayeems
Eran and Karen
133 Charlton Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year

Mr. & Mrs. Leon Herdberg
22 Edinburgh Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Universities opening doors on knowledge

By
CARL ALPERT

HAIFA —

Israelis complain that the press overseas consistently features negative news about Israel — and the domestic press is unfortunately not far behind. Isn't there anything newsworthy, constructive, interesting to report about Israel?

On a hunch we wrote to Israel's seven institutions of higher learning and inquired if they had provided the media with any interesting, positive or unusual stories which they felt were either ignored or given insufficient attention.

The Hebrew University of Jerusalem called our attention to a modest but extremely interesting story about a group of Catholic priests from 12 countries (Nigeria, Brazil, Indonesia, Canada, Zaire, Ecuador, Poland, the Philippines, Ethiopia, India, Britain and Australia) who completed an intensive course of studies in Biblical and modern Hebrew, Israel archeology and history.

Upon conferment of certificates, response was made in Hebrew by the Rev. Lukas Jua, of Indonesia, who said, "We were hungry to visit the Holy Land, but we also hungered to know the Bible and the Jews of Israel . . ." There is much more to the heart-warming story, but the world press thought little of it. Nobody was being killed.

Technion scientists, in Haifa, reported on another field. After years of intensive research, a team in the department of biochemical engineering has developed a series of blood substitute compounds which carry oxygen no less effectively than human blood.

The new substitutes, when marketed, could help solve the problem of providing blood on emergency and military situations. At the same time, it could help avoid the transmission of disease through the transfusion of contaminated blood.

"The Three R's are no longer enough," proclaims the heading over a Tel Aviv University announcement of plans for a complete revolution in the curriculum of elementary and high schools. The goal is scientific and technological literacy for all, with a completely new approach to learning.

The changes require training of teachers, writing of new textbooks and preparation of computer software. Not everybody has to be a scientist, but everybody has to have scientific and technologcal literacy. This is probably the greatest revolution in education in many centuries.

In Rehovot, Weizmann Institute scientists have been able to produce an improved version of the display and detection system mounted into the helmet of airplane pilots, using holographic lenses. Models now in use are somewhat limited and not suitable for pilots of advanced supersonic jets. Thanks to Weizmann ingenuity, it may now be possible to build helmets which would offer a field of vision at least three times wider, produce a clearer image, and all without adding weight.

At Haifa University, research, seminars, international congresses and publications have opened new windows into our knowledge of what really went on during the Holocaust.

Under the auspices of the University's Strochlitz Institute, we learn which native population in Eastern Europe defied the Nazi orders to hand over their Jews; what Roosevelt was telling the Arabs while assuring the Jews of something else; what the Jews of Palestine did (or didn't do) in reaction to the Holocaust, and much more. A stirring and sometimes troubling story emerges.

Amidst frequent reports of tensions in the Middle East, from Beersheba comes news of scientific cooperation across the Israel-Egypt border . For the past seven years, far from media spotlights, scientists from Ben-Gurion University have been working together with colleagues from Egypt in developing saline water irrigation, fodder and small animal production, and industrial crops.

Other Israeli universities are involved as well, with BGU serving as research contractor. Teams from both sides work together in harmony, and have become very close friends.

What is a squid doing at a kosher university like Bar-Ilan? But these are the initials of the Superconductivity Quantum Interference Device the only one of its kind in Israel, used in the study of super-conductors.

Superconductivity is today regarded as a major scientific breakthrough which can lead to enormous savings in énergy, and completely change automobiles, computers, reactors, generators and other machines and equipment as we now know them.

Israel and Japan agree to improve the water mains

HAIFA —

An agreement has been signed between The Technion Research and Development Foundation and a Japanese firm to implement a Technion calcite lining process designed to rehabilitate small-diameter water mains.

It is the first such agreement between the Foundation, the business arm of the Technion — Israel Institute of Technology and a Japanese company.

The process, which is already being implemented by the National Water Main Cleaning Co. of the United States, applies a hard, tenacious lining that seals iron pipe from corrosive attack and tuberculation.

It also provides a solution to the problem of waterborne asbestos in asbestos cement pipes by sealing in the fibres and leaving only pure, harmless calcium carbonate in contact with the water.

Besides offering a remedial solution to households served by small diameter leading service connection pipes, the process costs about half the price of cement mortar linings, and does not reduce the pipe diameter. As well, it stops corrosion, said a spokesman.

The calacite lining process is the result of more than 25 years of research and development, led by Prof. David Hasson of the department of chemical engineering.

Foundation director Yehuda Dvir said that when representatives of Technion visited several major Japanese cities, "It was found that the process was suitable to solving the problem of pipe rehabilitation.

The trip to Japan followed a series of visits to Technion by Japanese businessmen in recent years.

Technion's ties with Japan began five years ago when the first group, led by Prof. Hideo Itakawa, now 79, a leading aeronautical scientist, visited the Technion.

Itakawa soon began to see the possibilities of Japanese-Israeli cooperation. Israel's small size compared to Japan did not deter him. "Israel and Japan have expertise in different areas. They both face a certain amount of isolation, for different reasons. Increased scientific cooperation and trade could be helpful to both."

The main purpose of the visit, said Itokawa, was to raise awareness: "There is very little knowledge of Israel in Japan, for many reasons, one of which is that there are no Jews . . . We must raise the concern level."

To further this end, a Japanese Technion Society was formed four years ago. Discussions are underway on further possible areas of cooperation.

Wishing all our family and friends a happy and healthy New Year.

Sonia & Yehudi Hendler
Sindi & Jeff

Max & Mary Hain

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Hefner Family
17 Krieger Crescent

Samuel, Marlene, Michael, Elizabeth & Sarah Hait

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Henechowicz Family
123 Westgate Blvd.

Wishing all our family and friends a happy and healthy New Year

The Hollander Family
10 Cedar Springs Grove

Nick and Magda Hilf

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

I s . . .

The Ingber Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Henry Iskov

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Isakow and Family
10 Barksdale Avenue

wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Pnina & Larry Igra
101 Acton Ave., Downsview

Larry & Bunny Iskov
Howie & Rachel

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Igra and Irwin

wish their relatives and friends a happy and healthy New Year.

J s . . .

Family Jedrzejak

wish their relatives and friends a happy and healthy New Year.

The Jacobs Family
131 Torresdale Ave., Apt. 1207

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lily & Dave Jacobs

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Noah & Fela Jacobs

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Cypora Jonsson
Adam & Rachel
29 Winborne

Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam, Renee, Jeffrey & David Joseph

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Served as a retreat for hermits, monks

Israeli nature lovers enjoy hiking through Wadis

By
SIMON GRIVER

JERUSALEM (WZPS) — Israel may have few rivers but the region is replete with wadis and nahalim — dry river beds and small streams that during the heavy rains are transformed into raging torrents.

From the verdant slopes of the Golan Heights in the north to the rugged and arid landscapes of the Judean Desert and Negev in the south, hiking through wadis and nahalim is a favorite pastime for Israel's nature lovers.

Wadis Kelt (Nahal Perot in Hebrew) is perhaps the country's most popular wadi with hikers. Leading down from northern Jerusalem to Jericho, the wadi is in a deep gorge, and the several springs it contains means that water runs through it all year round. Viewed from above a thin, fertile line of green contrasts with the harsh desert rocks.

Wadi Kelt has always been a retreat with hermits and monks and St. George's Monastery remains romantically tucked away behind palm trees in the middle of the wadi. The Greek Orthodox monastery is open to visitors and includes an ossuary, piled high with the skulls of former monks.

Other favorite watercourses with hikers include Nahal Zavitan in the Golan Heights. The Nahal includes a series of waterfalls and pools and offers a breathtaking panorama of nearby valleys. Nahal David near Ein Gedi by the Dead Sea is popular for its large cave known as the Lovers Cave.

Prof. Asher Schick of the department of physical geography at the Hebrew University, a world renowned expert on the gemorphology of arid and semi-arid regions, says wadis are found in many parts of the world but often known by different names.

"The existence of dry river beds or small streams," he explains, "that become raging rivers during heavy rains, is typical of all arid regions in the world. In the southwestern United States wadis are known as arroyos, a Spanish term."

But Schick points out that in Israel itself terms have become confused. "It is often wrongly assumed that the Arabic word wadi and the Hebrew word nahal are interchangeable," he says.

"Not so. Wadi refers to the land formation which is in most cases dry for most of the year, though in some wadis springs may result in a seasonal stream during the heavy rains or a year round small stream as opposed to 'nahal' meaning river."

Thus Nahal Hatanninim (meaning the crocodile stream because the water was infested with crocodiles thousands of years ago), at Ma'agan Michael near Haifa, is a small stream that is not a wadi. The mouth of the stream along the Mediterranean coast is also a bird sanctuary and a favorite haunt of ornithologists.

Shick notes that the water running down a wadi or nahal during heavy rains erodes only millimeters of rock or soil every century. Thus it would have taken tens of thousands of years for a wadi to form. He stresses that it is only erosion that forms wadis and observes that the theory that an earthquake can carve out a small wadi has long been discounted.

Israel's wadis and nahalim may not be unique individually but their diversity makes them unique. "I personally prefer the wadis of the Judean Desert and the Negev with their gorges and steep valley walls," says Shick.

"But the lack of vegetation in these wadis with only a few accacia trees and occasional bushes is not to everybody's taste. Many hikers prefer the lush vegetation of the wadis in the Galilee and Golan. This area has more rain and many of the nahalim have waterfalls, pot holes and pools."

While Schick concedes that narrower wadis are generally more attractive to the eye, he is also fond of wadis with broad lower courses like Nahal Paran in the centre of the country with a bed nearly two kilometres wide.

His personal favorite is Nahal Yael near Eilat because of its familiarity to him — for many years he has been monitoring flood patterns in this particular wadi.

Hiking down wadis can be a dangerous business. Each year, there are many fatal accidents when careless ramblers slip from high precipices, stumble inadvertently into pot holes or get caught in the wadi bed during a flash flood.

The Society for the Protection of Nature in Israel marks scenic routes through wadis and arranges organized hikes with experienced and knowledgeable tour guides.

Some wadis are tackled for their dangers. Nahal Dragot, for example, which leads sharply down to the Dead Sea, attracts hikers who enjoy climbing down ropes and swimming along stretches of the wadi.

Another favorite is Nahal Kidron, leading from Nahal Portzim, at the southern end of the Dead Sea, contains the Flour Cave, which is more a fissure than a cave and leaves visitors who walk beneath the rock covered in a flour-like chalk.

Nahal Portzim, at the southern end of the Dead Sea, contains the Flour Cave, which is more a fissure than a cave and leaves visitors who walk beneath the rock covered in a flour-like chalk.

Another favorite is Nahal Kidron, leading from Jerusalem down to the Dead Sea and containing another monastery — Mar Saba.

Visitors to Israel from Europe and North America are guaranteed to find the wadis and nahalim of Israel an exotic and exhilarating experience.

Wadi Kelt in the spring.

K s . . .

Wishing all our family and friends
a happy and healthy New Year
Yankel & Ala Kabacznik
Rachel & Irene

Mrs. Fay Kolinsky
Mr. & Mrs. Louis Szikla
and Family
Wish their relatives, friends & neighbors
a happy and healthy New Year.

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.
Al & Rivka Kochen

Joe & Elaine Kirshen
We wish our children, grandchildren, relatives, machatonim and friends a Happy, Healthy & Peaceful New Year.

Mrs. Rose Krieser
and Family
Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.
The Koltun Family

Milton & Ann Kahn
Linda & Robert Kahn
Susan, Yossi & Ariela Adout
Wish their relatives, friends & neighbors
a happy and healthy New Year.

Mr. & Mrs. Aron Kalisz
Claude & Rosine
Wish their relatives, friends & neighbors
a happy and healthy New Year.

KAY & KELLY KLERER
196 Torresdale Avenue, Willowdale, Ontario
wish their children
Shawn & Marsha, Howard, Joel
grandchildren Marc & Seth,
family and friends
a Healthy, Happy and Peaceful
coming year

Mr. & Mrs. David Kamchi
Allan & Sheila,
Jaclyn Kay & Jennifer Lynn
wish their relatives and friends
a happy and healthy New Year.

Mr. & Mrs. Max Koffman
Best wishes to our children, grandchildren,
great grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Marsha & Shawn Klerer
Marc & Seth
Wishing all our family and friends
a happy and healthy New Year.

Mara & Eugene Katz
Linda, Leon & Michael Katz
wish their relatives and friends
a happy and healthy New Year.

Nancy & Howard Kleinberg
children & grandchildren
wish their relatives and friends
a happy and healthy New Year.

BEST WISHES FOR A YEAR OF
PEACE AND SERENITY,
HEALTH AND HAPPINESS
TO OUR CHILDREN, MACHATONIM,
RELATIVES, FRIENDS
AND THE PEOPLE OF ISRAEL.
Joe & Jean Kichler

RECYCLE THIS NEWSPAPER
The Canadian Jewish news

לשנה טובה תכתבו

Righteous Gentiles' actions sanctify victims, rescuers

By
GLORIA CHARNES

"By telling their story, we sanctify the victims and their rescuers."

Eli Wiesel is referring to the Righteous Gentiles, who by their courageous actions proved that it was possible for a person to remain altruistic amidst rampant savagery. In an era profaned by depravity and horror, the examples of such rare individuals offered a reason for sanity and hope.

Who were these people who assumed responsiblity for their fellow man during this descent into madness?

They were, for the large part, seemingly ordinary men and women, of all ages and walks of life, from farms and cities, members of the privileged classes and the poor.

They hid Jews in pantries, haystacks and underground bunkers. They forged identification papers and food ration cards. They stood vigil at borders to help the hunted cross illegally. If discovered, most risked certain death.

One evening, during the German invasion of Poland, Franczek and Rosalia Chrostek heard a knock at their farmhouse door. It was the Rosenstein family — total strangers — three boys, a girl and the parents, desperate for refuge. For the next three years, the Rosensteins lived in two ditches, one on the farm, one in the nearby woods. Their existence depended on the Chrosteks bringing them food.

Walter Ukalo, a furniture maker, joined the Zegota, the underground created in Poland for the sole purpose of spiriting Jews to safety. For him, morality was not an abstract ideal, but a commitment. He remained an activist even though his father, suspected of sheltering Jews, was kidnapped and killed early in the war.

During four long years, villagers of Le Chambon, a small, isolated mountain community in south-central France, furnished a haven for the doomed. Here some 5,000 Jews were saved by 5,000 Christians. Sheltering mainly children at first, this Protestant enclave, led by a minister and his wife, turned no one away, abandoned no one, attempted no conversion.

Alexander Roslan, who lived next to the Warsaw ghetto, took three children, starving, very ill and also very Jewish looking — which made it more difficult — to his apartment. One child died immediately. The second boy grew worse. Roslan consulted a Catholic doctor who said the child must have surgery within the day.

Roslan, a furniture trader, had a huge, overstuffed sofa. He cut a hole inside, put the five-year old in and cautioned him to be quiet. Roslan and his brother-in-law carried the sofa down three flights of steps and drove for an hour to the hospital in a horse and wagon. The doctor operated. A few days later, they reversed the same trip. Both boys survived; one is a chemist, the other, a mathematician.

In Amsterdam, Willem ten Boom, a minister, began hiding Jews at the beginning of the Nazi occupation. When the ten Booms were eventually betrayed, six people were found hidden in a tiny secret room. The ten Booms were sent to a concentration camp where the father, one son and a daughter perished.

For nearly two years, Staszek Jackowski, a Polish Catholic, hid 32 men, women and children in skillfully built bunkers behind a fake wall in his cellar, directly opposite Gestapo headquarters in the town of Stanislaw. He dug a well that supplied fresh water for his charges and devised special cables to tap additional electricity without being metered through his home.

In Denmark, almost the entire population, led by King Christian X, participated in one unified underground movement to prevent Jews from shipment to death camps, transporting safely to neutral Sweden all but 474 of their country's 8,000 Jews. The Nazis tried bribing the Danes if they would disclose hiding places of the Jews. They refused to cooperate. When the Jews returned to Denmark, their homes had been painted, their refrigerators stocked, their tables garlanded with flowers.

When Raoul Wallenberg arrived in Budapest at the age of 32, his assignment as first secretary at the Swedish legation was to save as many Jews as possible. He set up protected housing, organized soup kitchens and hospitals, pulled Jews off trains already sealed and headed for the border. In one night he saved 70,000 by convincing a German general to defy Eichmann's final orders.

These, then, are some of the people benevolently known as Righteous Gentiles. Countless other deeds of heroism are unrecorded. In man's most barbaric years, they represented the noblest of achievements, a willingness to sacrifice their lives so that others could elude death.

New booklet shows changes in population and education

By
DAVID KRIVINE
JERUSALEM —

Jerusalem is an exploding town. Five years ago it was smaller than Tel Aviv. By the time boys born today are bar mitzvah, it will have 700,000 inhabitants, more than twice the size of Tel Aviv.

The Holy City is growing — and Tel Aviv is shrinking. Jerusalem's Arabs alone (one-third of the population) will exceed the entire Jewish population of the coastal metropolis by the end of the century.

There will be other changes. Israel's third largest city will no longer be Haifa, it will be Rishon le-Zion. But size is only part of the story. Each location differs also in the structure of its population, which can itself fluctuate. These points are made in a booklet called "Demographic Changes and Social Services in Israel's Large Cities," published by the Centre for Social Policy Studies in Israel.

Using statistical material from official sources, the survey aims to show that the municipal need for schools, hospitals, old-age homes and other facilities is not standard, but varies from town to town.

Children up to 14 years are (and will remain) 20 per cent of the population in Tel Aviv and Ramat Gan. They are 35 per cent of Jerusalem's population, a figure due to rise a little higher still; so Jerusalem needs more school-places per capita than the other cities.

The number of work-seekers is also growing. During the coming 15 years, over 50,000 more jobs will have to be created in Jerusalem, 33,000 of them for Jews. If the division by occupation is to stay unchanged, the public services will have to supply 25,000 more job vacancies, raising the total within the city to 90,000.

That is plainly impossible. Israel's biggest problem in the employment field today is an excess of civil servants. The emphasis over the coming years will be on stepping up industrial production and industrial exports. Allowing for the need for more teachers, doctors, nurses and policemen, the bulk of the new jobs will be in factories, not in government offices.

Nor will the factories be the old-fashioned kind, using manual labor. Low-skill operations will be performed by computers, robots and other machines. Employment opportunities will be confined to personnel with technical qualifications who can handle the computers, operate the robots and control the machines.

* * *

What is the educational situation in Jerusalem? The booklet provides information which, although its authors do not say so, is startingly relevant to the economic scene.

The population of children in secular state schools has declined from 55 per cent in 1980 to 48 per cent in 1987; and the proportion of children in first grade has tumbled further to 44 per cent; meaning that this will be the proportion in the whole secular state school system by the time they grow older.

Sam & Frances Kleinberg
32 Cheval Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

MARILYN KOSTMAN & Family
Best wishes for a year of Peace and Serenity, Health & Happiness to our Relatives and Friends

Betty & Izzy Kirshenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year
שנת שלום

Dora, Harry, Andrew & Jonathan Kichler
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. S. Kasman
Mr. & Mrs. I. Warsh
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lucy Klein and Sons
45 Arlstan Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Harry & Rachel Kaplan
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Israel Koplowitz & Family
& Mrs. Rifka Pozmanter
Best wishes for a year of peace and serenity, health and happiness to our relatives and friends

Howard & Toby Kerbel
Jordana, Mitchell & Jacqueline
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Allan & Ruth Kerbel and daughter Donna

Mr. & Mrs. I. Kozlowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Golda & David Kazdan and Jack Kazdan
Rose & Larry Ross and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Charles, Helene & Jerry Korn

Wishing all my family and friends a happy and healthy New Year
Aranka Kolin

Mr. & Mrs. Morris Kazman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Edie Kalb
Lisa & Brian
wish their relatives and friends a happy and healthy New Year.

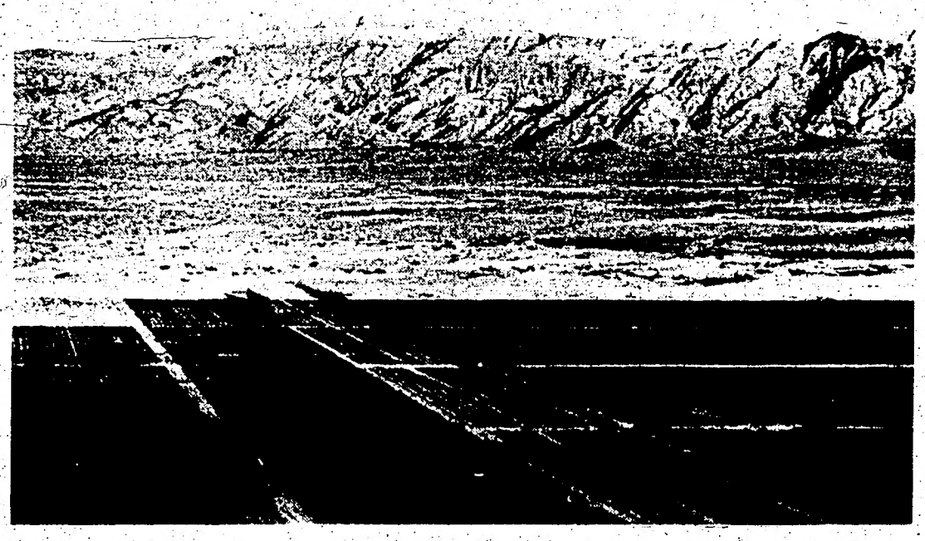
Rita, Tom & Brandon Kolin
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Sonia Kotzen
Steven, Jeff & Karen

Mr. & Mrs. Harry Kranc
Benjie, Steven, Joel, Phyllis, Michael, Mark & Moishe
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Michael, Sonia, Helen & Mark Kafka
Gloria, Iky, Dana, Ayal & Gali Rahat
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו



The results of JNF land reclamation can be seen here in these irrigated fields at Kibbutz Grofit in the southern Arava.

JNF continues to plant trees as the environment is studied

By
SIMON GRIVER

JERUSALEM (WZPS) — Recent years have seen the world's forests dwindling, aggravating such serious ecological problems as the "greenhouse effect," desertification and soil erosion. In contrast to international trends, however, Israel's afforestation agency, the Jewish National Fund, last year planted more trees than ever before.

Of these environmental issues, the greenhouse effect is causing the most concern. Harmful gases, such as carbon monoxide exhaust fumes from cars and carbon dioxide, produced by burning other fossil fuels, are accumulating in the lower part of the atmosphere and preventing accumulated heat from escaping. This has resulted in a warming of our atmosphere by an estimated average of 3C over the past 50 years. Trees can alleviate the situation by absorbing some of these harmful gases and producing oxygen through photosynthesis.

Dr. Menachem Sachs, chief scientist of the JNF and head of its southern afforestation division, warns that trees alone cannot remedy the greenhouse effect. But, "if man stops chopping down existing forests and increases the planting of new ones," he says, "this will make a significant difference. What is particularly important from Israel's point of view is that in 100 years time, the semi-arid conditions prevailing in Beersheba and the northern Negev will not have spread upward to the Tel Aviv and Jerusalem areas."

For Israel the problem is considerably less acute than elsewhere, because JNF technology and techniques have resulted in impressive innovative agricultural and afforestation achievements in semi-arid climates, checking such negative ecological phenomena as desertification and soil erosion. While many countries, especially in the developing world, are daily losing land and valuable soil to the desert, Israel is actually succeeding in rolling back the desert.

Many of the record 3.5 million saplings planted last year are located in areas of 12 inches of annual rainfall or less. "The Yatir and Lahav forests, for example, each some 7,000 acres in size," explains Sachs, "are unique. Nowhere in the world do such large forests flourish on such meager rainfall. And, with our new methods of harvesting runoff waters, we can grow trees in areas where there is even less rainfall."

For example, JNF has made great strides in developing a green belt around Beersheba, where it employed many of the techniques it has developed for nurturing desert vegetation. By building a ridge here, digging a furrow there or constructing strategic terraces, water can be directed where it is needed — either to nurture a new cluster of trees, or to replenish underground water tables. This green belt has provided new leisure and recreational possibilities for the residents of the Negev capital.

Furthermore, with less than 50 per cent of Negev rainwater now permeating into the underground water table, while the remainder flows wastefully down canyons into the sea, there is plenty of scope for water conservation. For this purpose JNF has already built a number of storage dams and reservoirs. Close topographical study can also indicate which parts of the landscape receive more water than others. Bottoms of hillsides, for example, which receive the runoff of rainwater from higher up, are clearly better suited for tree growing.

Strong emphasis is also placed on reducing soil erosion caused during winter floods. Trees and embankments are used to redirect the rushing flow, decreasing the amount of soil waters away from the river banks while trees planted along rivulets leading into the main flood channels prevent further soil erosion from fissures along the bank. These efforts have prevented the loss of literally hundreds of acres of arable land.

Sachs regrets that the countries in North Africa that are losing thousands of acres of farming land each year to these phenomena, while their people starve, are not taking advantage of these technologies through direct cooperation with Israel. However, he hopes that joint projects with the University of Georgia in the United States and the University of Goetingen in West Germany will result in help for these countries.

To further ecological research, JNF is working together with the Society for the Protection of Nature in Israel, the National Parks Authority and the newly formed Ministry of the Environment to offer scholarships for original research in this discipline. "The formal definition of ecology," says Sachs, "is the relationship among plants, animals, and the environment. But, ultimately, ecology to us is synonymous with the quality of life."

Limited land resources and an environment neglected for centuries have compelled Israel to improve its ecological balance as one of the priorities of nation building. If future generations around the world are to continue enjoying the quality of life they experience today, then lessons such as those learned in Israel must be applied elsewhere.

L s . . .

Natalie & Manny Langer
Lenna, Arnie, Blayne & Brittany
Gross
Darlene, Larry, Lynsey & Terra
Wronzberg
Gail & David Gluckman
Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Wishing all our family and friends
a happy and healthy New Year
Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Shelly & Marilyn Little
Adam, Jeremy & Sari
Wish their relatives, friends & neighbors
a happy and healthy New Year.

Sonia & Ben Lant
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Fay & Roman Lichtblau
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Sheryl & Sheldon
Michael & Elaine
wish their relatives and friends
a happy and healthy New Year

Albert, Sherry, Simone & Marci Lewkowicz
wish their relatives and friends
a happy and healthy New Year.

MRS. ANNIE LIBMAN
Best wishes to my children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Jack & Rose Lipszyc
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Laurie & David Leifer
and Family
wish their relatives and friends
a happy and healthy New Year.

Herb & Gloria Landis
and sons, Martin & Stuart
wish their relatives and friends
a happy and healthy New Year.

Louis & Yetta Laterman
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Sarah & Simon Laski
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Mr. & Mrs. M. Lipson
19 Clanton Court, Downsview
Best wishes to our children,
grandchild, friends and relatives
for a happy, healthy & peaceful New Year.

Saul & Fela Lichtblau
Rena, Hartley & Mark
Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Morris & Hadassah Lukawitz
and Hannah
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joe Lazar
and Sam
wish their relatives and friends
a happy and healthy New Year.

Dave & Betty Little
and Family
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Mary Lewkowicz
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

M s . . .

Dr. & Mrs. Seymour Moskovitz
and Family
wish their relatives and friends
a happy and healthy New Year.

Mr. & Mrs. A. Markowski
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Renee & Steve Miller
Adam, Robyn & Carly
4 Lunau Lane
Wish their relatives, friends & neighbors
a happy and healthy New Year.

לשנה טובה תכתבו

Israel finishes year with a number of sports medals

By
SIMON GRIVER

JERUSALEM (WZPS) — The year 5749 saw impressive sporting successes in soccer and tennis, and Israel came closer than ever before to winning its first ever Olympic medal. At the same time the year was notable for the (Bar Mitzvah) Maccabiah, which brought thousands of Jews to Israel from around the world, and for the manner in which sport was used to advance diplomatic relations between Israel and the Soviet Union.

During the Seoul Olympic Games, ace sailors Yoav Sela and Eldad Amir were thwarted in their bid to become the first Israelis to win a medal, not by the opposition but by Yom Kippur. Unable to sail on the holiest of Jewish days, they finished fourth and almost certainly forfeited the opportunity of winning at least a bronze medal. Fellow Israeli sailors Dan and Ran Tortan disobeyed orders and sailed on Yom Kippur and were suspended from the Israeli team for their pains.

Boxer Ya'akov Shmuel also came close to winning a medal in South Korea. He fought bravely, reaching the quarter final before he was finally defeated.

In fact Israel won more medals at Seoul, per head of its population, then any other country in the world. This impressive medals haul was not during the main Olympics, but during the Paraolympics, held in South Korea immediately after the Olympic Games. Israel's squad of 62 disabled sportsmen proudly brought home 45 medals, placing them 11th in the medals table.

The Jewish Olympics, otherwise known as the Maccabiah Games, was also an exciting highpoint in the sporting calendar, with more than 5,000 sportsmen and women from 41 countries competing in the biggest ever games. The Bar Mitzvah Maccabiah also marked the first time since the Second World War that an Eastern European team was allowed to participate. The Soviet Union was represented by 70 sportsmen from the Lithuanian Maccabi club.

Soviet diplomacy was also evident in basketball. At Soviet insistence European Cup basketball ties between perennial Israeli champions Maccabi Tel Aviv and their Soviet counterparts have traditionally taken place on neutral territory in Belgium. However, this year the Soviets agreed to play in Israel, while the return leg against Soviet champions CSKA Moscow took place in the Russian capital.

It was a proud evening as Israeli flags were waved in the Russian stadium and Maccabi Tel Aviv trounced CSKA Moscow. The event was only marred by the refusal of the Russians to grant tourist visas to hundreds of Maccabi fans who wanted to make the trip from Israel.

Playing exhilarating basektball, Maccabi Tel Aviv went on to reach their third consecutive European basketball final. Though they went into the game against the Yugoslav champions, Yugoplastica Split, as strongly fancied favorites, there was disappointment as Maccabi Tel Aviv were defeated by six points.

Inevitably Maccabi Tel Aviv won the domestic championship, and the season also saw the emergence of two homegrown stars-playmaker Chen Lippin and defensive guard Motti Daniel.

Disappointment in basketball was compensated for by success on the soccer pitch. Israel finished top of the Oceania group in the World Cup qualifying competition. Unbeaten with one victory and three draws in home and away matches against New Zealand and Australia, Israel must now overcome Paraguay or Colombia to reach the World Cup finals in Italy next summer. Israel faces its Latin American opponents as underdogs but nevertheless with a good outside chance of victory.

In domestic soccer competition, Maccabi Haifa were once again league champions but were deprived of the double in a thrilling cup final against Betar Jerusalem who eventually triumphed on penalties. Former Maccabi Haifa star striker Ronnie Rosenthal, now of Belgium's Standard Liege, was at the centre of an unsavory controversy when his transfer deal to the Italian team Udinese fell through over an alleged abnormality in his spinal vertebra. Some suggested that anti-Israel sentiment in Italy was at play here. Meanwhile, former Betar Jerusalem hero El Ohana helped his club Mechelen to the Belgian championship and was chosen for a World best XI which played in a charity match in Russia.

Tennis also saw some commendable international performances. Israel retained its place in the Davis Cup top flight with a comfortable victory over South Korea, after defeat by France, whose superstars Henri Leconte and Yannik Noah were too strong for Israel's aces Amos Mansdorf and Gilad Bloom.

But Mansdorf did show the French his calibre last November by winning the Paris Grand Prix, which with a prize of $250,000 is one of the world's most prestigious tournaments. Mansdorf disappointed many of his fans, however, when it was revealed that he was registered as a New York resident in order to avoid paying Israeli income tax.

Financial wheeling and dealing aside, Mansdorf consolidated his position as one of the world's best players. At the time of going to press he was ranked 19th in the ATP standings, one off his best position of 18th. Gilad Bloom had a more modestly successful year, finishing in 190th place.

Sports fans also had an off the pitch victory this year when Israel's High Court ordered the Ministry of the Interior to stop blocking construction of the National Soccer Stadium in Jerusalem's Manahat neighborhood. After a decade of wrangling in which ultra-orthodox interests attempted to block what they saw as the "Hellenization" of the Holy City, construction of the stadium finally got underway. Work ceased almost immediately, however, through lack of funds.

The opening ceremony of the 13th Maccabiah Games which brought 5,000 sportsmen and women to Israel from a record 41 countries.

Alice & Morris Macarz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ernie & Goldie Marmurek children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Esther & Albert Michaels
Jason, Jeffrey & Sherry
wish their relatives and friends a happy and healthy New Year.

Joe & Frida Margel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Eli & Fela Mliczkiewicz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shlomo & Paula (Mitzmacher) Mintz
162 Cocksfield
wish their relatives and friends a happy and healthy New Year.

Saul & Sara Marmurek children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Stacy, Brenda, Alexis & Shelby Mitchell
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Mendlowicz
Lisa, Simon & Itzik Ravuna
wish their relatives and friends a happy and healthy New Year.

Harry, Paula and Julius Michaels
wish their relatives and friends a happy and healthy New Year.

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Seymour Marcus
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sharon & Bob Meister
Mark, Evan & Paul
Wishing all our family and friends a happy and healthy New Year.

Ilya & Sheine Mankovsky
Brenda, Tsipora & Lydia
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Max Moneta
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
OLGA and SAM MEISTER

Carl & Sylvia Mahler
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Alex & Paula Mishevski
Lucien & Audrey
Barry & Susan
and Families

Mr. & Mrs. Harry Melnik children & grandchildren
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Milton & Honey Mandel
Saul, Cheryl, Daniel, Wayne
Jana & Kevin
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

2,700 year old relief part of new Israeli museum

By
CYNTHIA GASNER

TORONTO —

A recently acquired 2,700 year old relief, which confirms the biblical story of Sennacherib's campaign against the rebellious cities, (there are only two such fragments of this relief in the Western World), will be among the more than 2,000 rare biblical artifacts that will be exhibited at the Bible Lands Museum Jerusalem when it opens in 1990.

The 700 BCE relief will be an integral part of the unique collection at the Bible Lands Museum. The museum will become a focal point of world scholarship for inspiration and learning says Toronto's Dr. Elie Borowski, a renowned biblical and Near Eastern scholar. Dr. Borowski and his wife, Batya, have donated their extensive and priceless collection to the musuem, now in the final stages of completion.

The museum, located in the cultural centre of Jeruslem near the Knesset and the Israel Museum, is constructed of Jerusalem stone. It will feature ancient artifacts relating to the biblical period and verify the cultures and civilizations of the period of the Bible in the lands of the Bible. It is the only museum of its kind in the world.

The collection includes exquisite seals, ivories, works of mosaic, huge sarcophagi, and bronzes. Batya Borowski says that this is the only musuem in the world that will display the artifacts according to the narration of the Bible rather than the conventional archeologist chronology.

With the major construction completed, a staff of historians and curators, headed by curator Dr. Joan Goodnick-Westenholz, a renowned scholar of Assyriology at Harvard and the Hebrew University in Jerusalem, and Clifford LaFontaine, the designer of major exhibitions at the Metropolitan Museum and the Jewish Museum in New York, are designing the interior galleries and exhibits.

Research library

The building will include a 250-seat auditorium, a research library, study and lecture rooms, offices, a cafe, and an open-air sculpture garden. The land for the museum was obtained with the help of Jerusalem's Mayor Teddy Kollek who has been a great supporter of the museum.

Borowski, 76, who received smicha (rabbinical ordination) in Europe but is not a practicing rabbi, says he has donated his collection, some pieces dating back 6,000 years, to the Bible Lands Museum, "because I hope that my collection will reinforce the role of ethics and morality intrinsic in the Bible. These pieces confirm the details in the Bible."

Before the war broke out, Borowski was a volunteer with the Jewish Association of French Combatants and fought on the Franco-German front. After Paris surrendered, his unit continued to fight until they were interned in Switzerland.

In their Forest Hill home, the philanthropist dramatically describes the limestone relief which was part of a room in the Palace of Sennacherib at Nineveh.

"This section," says Borowski, pointing to figures on the left side of the relief, "shows an Assyrian soldier climbing up a hill while two soldiers in Phoenician attire are in a fighting position."

With attention to every detail, Borowski recites passages from Kings, Isaiah and Chronicles, emphasizing the accuracy of each symbol of the relief.

"It was at the time when Zedekiah, the King of Judah, Luleh, the King of Sidon and Sidka, the King of Ascalon, were seduced by Egyptian diplomacy and persuaded to sever their allegiance to the overlord Sennacherib of Ninevah.

"In retaliation, Sennacherib moved his army against the rebels and captured the fortified town of Lachish, southwest of Jerusalem. As Rabshakeh, Sennacherib's envoy, enters the walled city with his Assyrian army, he humiliates Kind Zedekiah and mock's the Judeans and their G-d."

Borowski comments that this rare relief was recently given to the BLMJ by Leon Pomerance of New York, who died in November 1988.

The major collections and funding for the building were donated by the Borowskis "as a legacy to the Jewish people." Batya, the driving force in establishing the museum in Jerusalem, explains that although some donations such as the relief from Pomerance and the endowment of a few galleries by "generous individuals" such as Lily and Nathan Silver, formerly of Toronto and now living in Jerusalem, it has been very difficult to raise the additional money required to complete the building.

"We could sell some of these irreplaceable pieces which are in demand from collectors around the world, but we believe that it would be a tragedy that these treasures of our history and culture will not remain in Jewish hands."

Many exhibitions of some of the pieces from the Borowski biblical collection have been held in a number of cities around the world including the Ladders to Heaven exhibition which was received with great enthusiasm when it was on display at the Royal Ontario Museum in Toronto in 1979.

Donald Carr, senior partner of Goodman and Carr, is the chairman of the tax-deductible organization, the Lands of the Bible Archeology Foundation which was formed to help Canadians support the BLMJ.

Individuals and foundations wishing to receive more information on the BLMJ can write to Lands of the Bible Archaeology Foundation, 50 Hillholm Rd., Toronto, M5P 1M5, or call (416) 482-3509.

Batya and Elie Borowski standing beside a 700 BCE relief which confirms the story of Sennacherib's campaign against rebellious cities, including Judah. The relief will be part of the Bible Lands Museum in Jerusalem.

N s ...

Max & Anna Nudelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

P s ...

Mr. & Mrs. Chaim Neuberger
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

O s ...

Joe & Bluma Pomeranz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. David Naiberg & Family
5 Stonedene Boulevard
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.
Henry & Eva Ostro

Harold & Sadie Perel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Robert & Michele Nitkin & daughter Brenna
Wish their relatives & friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Sam Orlan

Mr. & Mrs. Harry Perlstein
Wish their relatives, friends & neighbors a happy and healthy New Year.

MORRIS & MOLLY NAIMAN
wish all their relatives, friends and Drildzer Landslite a happy, healthy New Year. "Peace in Israel"
(In lieu of cards)

Wishing all our family and friends a happy and healthy New Year.
Fern, Gary, Rebecca Joshua & Aaron Orzech

Rhoda & Max Ptasznik
Anne & Michael
Robyn, Allan & Lauren
131 Charlton Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Irving & Eva Nightingale & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mark & Barbara Obar
Howard, June, Jordan & Veronica Sheldon
Wish their relatives, friends & neighbors a happy and healthy New Year.

Rose & Sam Pacht
Children & Grandchildren
Wish all their relatives, friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Settlers witness both

Conflict and tranquility found at Kiryat Shmona

By
AVA CARMEL

KIRYAT SHMONA (WZPS) —

"We took a direct hit in July of 1981, at the community centre," says Marsha Brown of Kiryat Shmona. "The peace negotiations with Lebanon, the United States and Israel then took place in that same building, and a year and a half later, the peace treaty was signed in the very room that had been shelled."

Brown is activities coordinator of the Kiryat Shmona Community Centre. With a heavy set of keys jangling from a belt at her waist, she shows me around the centre. "I came in 1970 as a volunteer on the Sherut Le'Am program," she says. "Nobody wanted to stay here because of the security situation, but being from New York, I felt it was safer here!"

Conflict and tranquility. The sellers along Israel's northern border have known both. Adaptable yet optimistic, they pray for miracles. Ella Gafeen, a member of Kibbutz Kfar Giladi enjoys retelling her story: "We came to Israel from Montreal with five children, so the kibbutz wanted to give us the biggest house possible. It was a second storey apartment with a narrow stairwell and there was no way to get our piano up. Having shipped it all the way from Canada, I refused to give up. I thought to myself, Israel is the land of miracles.

We were in a temporary house while the apartment was being renonvated. Then, in 1979, during one of many katyusha attacks, a katyusha fell on our new home and blew open a huge hole in the wall. The next day we lifted the piano in through the hole and then had the wall repaired."

Ella Gafeen is typical of the stubborn settlers along Israel's northern border with Lebanon. These are people who have learned to live with the tension of being under constant bombardment and have now readjusted to a long interval of relative calm. It has been seven years since the IDF's invasion of Lebanon, "Operation Peace for Galilee," but the people of the border settlements live with the constant fear that the situation could deteriorate at any time.

Clari Leshansky of Metulla explains, "Security problems influence our lives very much. Before the war we used to spend long periods in the shelters. Once we were there for 12 consecutive days. Large quantities of katyushas fell and there was a lot of shelling. It wasn't easy. It caused problems with the children and there are 12-year-olds here who still wet their beds at night. We have to bring in a psychologist whenever things get tense. This has been a relatively quiet year, but now there has been a new wave of shelling and katyushas; not in the same quantities as before, but an occasional reminder. In the past year alone there have been about 77 infiltration attempts by terrorists along the border here." Although there have been no civilian casualties, 49 soldiers have been killed in this region in the past four years alone.

In one recent incident, a katyusha fell near a house on the outskirts of Metulla. Because the lawn had been watered that evening, the soggy earth absorbed much of the shock, but fragments hit the bedroom window of the Sorotsky home. Tsipi Sorotsky, related her story, obviously for the umpteenth time. "It happened on May 29, at 1:15 a.m. A katyusha exploded near my children's bedroom and glass from the window pane fell on my two-year-old son, Assaf. I came in and took him out of bed. He was just scratched a bit. We had the window fixed in the morning. That's the end of the story. I just want to forget about it." On the wood stove in the living room of their crowded home, stands a photograph of Tsipi's brother, who died in the Yom Kippur War.

No matter how calm things get, there is an underlying feeling of tension and a constant alertness. The Metulla Community Centre has an exit from the auditorium to a shelter which has a fully equipped field hospital with facilities for treating 10 casualties simultaneously. Teenagers hold disco parties in the shelter, and from the ceiling is suspended a parachute that held one of the flares used during the "Night of Gliders," when terrorists crossed the border undetected and attacked an army camp, killing six soldiers and wounding seven. On the shelter's walls are gloomy paintings in dark shades, expressing the fear of the town's youth. One depicts a man pointing a gun, with an open gate, a fence, and a dark background.

In all the northern settlements, shelters are used for additional purposes. A Ma'alot kindergarten teacher explains why: "We hold other activities in the shelter so that the children won't only have unpleasant memories of time spent in the shelter."

In Kibbutz Misgav Am, pre-school children are used to hearing the alarm sounded and they imitate it in their games. One child calls out the security alert word and all the others hide under blankets. The little boys love to shoot. Ben Gido, age 5, expresses his fears in accurate drawings of helicopters and battle scenes. Here, too, bedwetting is common.

Ella Gafeen gives an example of the ingrained tension that comes from years of living under stress: "We went back to the States to visit my sister. It was the fourth of July; with all the fireworks. My four year old daughter was very uneasy. I took her to the window to show her there was nothing wrong and said to her, 'Rachel, I could understand when you were at the kibbutz with all the katyushas, but there's nothing to worry about here.' " She replied, "I'm not worried on the kibbutz. We have shelters there."

Like so many of the idealistic northern residents, Ella Gafeen won't be frightened away, no matter how bad things get. "Once we were at a singalong in Kiryat Shmona," she says. "All of a sudden we heard background music. The army began to assemble and the security forces suggested we return home. We understood exactly what was going on. Fifteen hundred people stood up, singing a song of peace and walked to the buses, knowing they were returning to kibbutzim which were under bombardment."

The first four lines of an anonymous poem scribbled on the wall of the shelter in the community centre of Metulla sum up the situation:

"Don't pray that it will pass.
Don't think of it as eternal.
Who among us is able to say with sincerity that the situation can only improve?"

Cantors head to the USSR

MIAMI —

Rosh Hashanah and Yom Kippur services in the USSR, Hungary and Romania will be led this year for the first time by cantors trained in Israel, Haim Weiner, president of the American Society for the Advancement of Cantorial Arts, announced recently. The society is sponsoring the cantors' mission to Eastern Europe.

The cantors, all students or graduates of the Israel Institute of Cantorial Art, wil lead High Holy Day prayers at synagogues in Moscow and Leningrad, Debrecen in Hungary, and six cities in Romania.

In announcing the program to send Israeli cantors to major Eastern-bloc communities, Weiner said: "We are committed to maintaining an international effort to strengthen Jewish identification by restoring the art of the cantor to its pre-war glory in the lands where chazzanut (cantorial singing) came to flower.

"By officiating at High Holy Day services in September, these Israeli chazzanim will play a major role in preserving the Judaic legacy for future generations," Wiener concluded.

Earlier this year, Cantor Vladimir Pliss of Moscow's Choral Synagogue, where one of the cantors will be chanting the High Holy Day liturgy, spent a month studying choral music and the history of chazzanut at the Israeli Institute.

Max & Raia Pesses
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Paul & Rachel Piuti & Sons
wish their relatives and friends a happy and healthy New Year.

Max & Guta Pollak
Helen, Gil, Leor & Shanee
wish their relatives and friends a happy and healthy New Year.

Zalman & Pola Pila
199 Clanton Park Road
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Moishe & Dora Pizel & Family

Hanna & Philip Price
Downsview
Dvora & Tzvi Snit & Family
Avi, Kobi, Nora & Elona
Israel
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Josie & Joe Peretz
Best wishes to our children, grandchildren & friends for a happy, healthy & peaceful New Year.

Mr. Sam Pludwinski
Roberta, Irvin & Renee
167 Canes Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Nathan & Freda Peck
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Rita & Martin Peters
24 Nomad Crescent
Don Mills, Ontario M3B 1S6

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Moniek & Jean Prusznowski & Sherry

Dorothy & Ben Pinkus
Wendy, Ernie, Bev,
Stacy, Michael & Shawna
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Manny & Fannie Pack
597 Old Orchard Grove
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac & Sylvia Peck
Ryan, Jared & Samantha
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Irving, Hilda, Debbie & David Pisarek

Isaac, Minny, David, Barbara & Sammy, Alyssa Peters
Morris, Marsha, Michelle & Jennifer Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jack & Jordan
Michael, Zane & Samantha
98 Cocksfield Avenue

R...

לשנה טובה תכתבו

Situated on historical trade route

Beit She'an excavations unearth area's rich history

By
LINDA BERKOWITZ

BEIT SHE'AN (WZPS)—

May 10, Israel's 41st Independence Day, saw celebrations all over the country as almost every centre, from large cities to small settlements and development towns organized their own festivities and cultural events.

One of the most exciting cultural events took place that evening in the unassuming town of Beit She'an in the lower Galilee, as a newly restored century Roman theatre reverberated with the sounds of the Israel Philharmonic Orchestra.

The theatre is the centre of a new archeological site in Beit She'an, where recent excavations have made it the focus of a major project to turn the town into a tourist centre. The excavations are being conducted by the Hebrew University's Archeology Department, the Israel Antiquities Department in association with the Tourism Ministry, the National Parks Authority, the Beit She'an local council and the Jewish National Fund.

Beit She'an lies in the centre of the fertile valley of the same name. On a hot summer's day when the streets are especially deserted as the development town's 10,000 inhabitants take shelter from the midday heat, not a hint of the city's historic past is evident.

From the fourth millenium BCE, Beit She'an, situated on one of history's most important trade routes from Egypt through to Mesopotamia (Iraq), the Via Maris has been continuously inhabited: by the Canaanites, Philistines and Israelites, Greeks, Romans, Arabs and Crusaders.

Archeologists began uncovering Beit She'an's history as far back as the early 1920's when American archeologists unearthed 18 levels of occupation extending from the Chalcolithic to the early Arab period. However, it is the excavations made in the past three years that has brought Beit She'an to archeological prominence and put the town on the country's tourism map. Archeologists have been excavating the urban centre of ancient Beit She'an, showing what the Ministry of Tourism claims to be the largest and best preserved Roman-Byzantine city in Israel.

The magnificent theatre was discovered in the 1960s when work began for the building of a new bus station. However, the finding evoked little interest at the time, because of the preference for pre-Second Temple Israel sites.

"In November, 1986, aside from the theatre, the area was a flat expanse of Eucalyptus groves," remembers Dr. Gideon Foerster who heads the Hebrew University archeological team. His team has been excavating the area adjacent to the theatre which has been identified as the second century Roman city of Scythopolis. Along with an impressive Roman temple, probably connected to the worship of Dionysus, a public fountain and numerous aqueduct system, a pedestrian mall has been unearthed featuring a wooden-tiled roof, supported by rows of pillars lining the street. This is similar to the restored Roman Cardo in the Old City of Jerusalem.

Excavations have also revealed a spacious public bath-house with a remarkably beautiful and well-preserved mosaic floor. The bath-house is believed to have been equipped with a gymnasium, massage rooms, libraries, saunas and heated pools. The mosaics are presently being restored and plans to cover the baths with a roof are under discussion.

For archeologists, uncovering antiquity is always an exciting venture. However, when it comes to the question of reconstructing an ancient city, problems arise, for there are some who are strongly opposed to reconstruction for fear of obliterating the original structure. No decision has yet been made as to whether Scythopolis will be reconstructed, but archeologists are interested in what lies beneath the ancient city.

The decision to restore the theatre, however, was unanimous. "A theatre is the only building that can be used for its original function," says Lawrence Belkin, a specialist in the restoration of antiquity who has spent three years on the Beit She'an theatre project. He strongly supports the preservation of antiquity, holding that "you have to be careful that there is a balance between the old and the new, so that the new does not obliterate an ancient structure."

Because the theatre was found almost wholly intact, complete with a stage, orchestral pit and 14 rows of seating, Belkin's task is of restoration, and not reconstruction. Constructed from white limestone and black basalt, the theatre once seated some 5,000. Today's audiences (capacity 2,200) will sit on the same stone blocks as did the Romans when they watched the proceedings below.

But the Israel Philharmonic is a far cry from the burlesque, live, on-stage killings that second century Romans often enjoyed. It was while the Jews were suffering as a result of the Bar Kochba revolt that the Romans were staging their drama's in this theatre. "It is, therefore, historically significant that the descendents of those same Jew's will be performing in the forthcoming Annual Festival of Performing Arts," says Belkin, referring to the festival which will specialize in vocal and other musical selections chosen to make optimal use of the theatre's astounding natural acoustics.

The Beit She'an Foundation for Culture, which was created in 1988, is behind the festival and the restoration of the theatre. A great deal of support comes from the Los Angeles Jewish community which adopted the town through its Project Renewal work.

Beyond the cultural dimension, the development of Beit She'an as a centre for tourism will mean a face lift for the modern city and a boost to the economy. The master plan includes new green areas, hotels and sidewalks to accommodate vacationers as well as new urban areas to enlarge the city's population. These, it is hoped, will provide the manpower to run new tourism and economic activities.

Israel tries to protect Greensea turtles

JERUSALEM (JPFS) — Arie Keller, a ranger for Israel's Nature Reserve Authority, was looking for turtles on a beach between Hadera and Caesarea when he saw from afar what looked like "a column of ants marching into the sea."

As he drew closer, Keller realized he was witnessing something that happens very rarely in Israel, and something that is hardly ever seen: the seaward journey of newborn, Greensea turtles that are rapidly becoming extinct.

This marked the coming of age for the 124 turtles that had been gestating in ping pong ball-size eggs laid on the beach two months before.

Births of Greensea turtles have not occurred in Israel for two years, Keller said. During the time that the eggs were lying on the sand, Nature Reserves Authority staff checked to make sure they were not picked up by passersby or carried off by waves.

Though the turtles — 10 centimetres long and black with white stomachs — made it out to sea, only one or two are likely to survive, Keller said. The rest will be eaten by fish.

The only way to ensure their survival is to raise them in pools for a year until they become big enough to fend for themselves in the sea, he said. But there are no such pools in Israel, he explained, "because nobody has the budget to build them."

Jack & Hedda Rothman
wish their relatives and friends a happy and healthy New Year.

Lily & Mike Rosenberg and Family
wish their relatives and friends a happy and healthy New Year.

Hannah & John Rosen Karen, Amy and Eric
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jan Rolin
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Mary Rapoport
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Eva Rotholc & Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family
672 Briar Hill Avenue.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bella Robinson
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Max & Sabina Rosenbloom Joseph, Lee, Sheera & Avi Minkowitz
Wish all their relatives and friends a peaceful, happy and healthy New Year.

David & Wendy Rechtsman Mikael & Noah
wish their relatives and friends a happy and healthy New Year.

Lloyd & Ellie Rubinoff Bram, Michael, Jonas & Lesley
Wish their family and friends a peaceful, happy and healthy New Year.

Nat & Helen Reich
52 Evanston Drive, Downsview
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ralph, Yona, Jesse, Danielle Joanna, Kari Rabinowicz & Mrs. Bella Rabinowicz
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Josef & Fela Rosenthal and Family
45 Brockington Cres.

Wishing all our family and friends a happy and healthy New Year.
Morris Rosenbaum & Family
55 Skymark Dr., #2802, Willowdale

Mr. & Mrs. P. Rechtsman and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Paul & Phyllis Rosengarten
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sollie & Helen Rich
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Jacqueline & Meyer Rotblott

Nathan & Heddy Rydel
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Biblical images, Judaica objects on some

Variety of Jewish calendars available

By
ROSE KLEINER

A Jewish calendar is an essential part of every Jewish home, and a basic reference for every member of the family. This year there are several types of calendars available. There are engagement calendars and calendars for the wall, a fine children's calendar, and even a Jewish calendar that can serve as a desk pad.

All Jewish calendars give dates for Jewish and civic holidays, and times for candlelighting. The calendars below, however, have many other features that combine to make them a source of beauty, as well as information, in the home.

This year's Jewish Calendar from Pomegranate publishers is entitled Biblical Images from the Jewish Museum. The images are in the form of paintings, drawings and objects from the collection of the Jewish Museum, in New York, and include works by Rembrandt and Chagall.

Another calendar illustrated with fine Judaica objects is the Jewish Calendar 1990. The illustrations here are based on the collection of the Hebrew Union College Skirball Museum. Published by Hugh Lauter Levin Associates, the calendar is distributed by Macmillan Publishing in the United States, and by Collier Macmillan in Canada.

The objects pictured in this calendar are made from an assortment of materials. There is a punched paper embroidery of the kedah dating from 1867, and a woodcut on the same subject, from 1602, along with a magnificent silver etrog container from 19th-century Germany. Another strikingly beautiful object is the illuminated megilla scroll with its silver case, dating from the 19th century, and coming from Central Europe.

Hebrew calligraphy is celebrated in this calendar with a colorful 18th century Venetian ketubah.

Illustrations for the month of September, 1990 focus exclusively on objects from the Sephardic tradition. Here one finds an impressive bright red Torah case from India, and a Near Eastern ruby glass bottle etched with the words from the kiddush.

One of the most intriguing illustrations is a whimsical Chanukah menorah (18th century) which consists of nine miniature pewter chairs, each one to hold a single candle.

This calendar includes candle-lighting times for Toronto and Montreal, along with other major North American cities. Dates of Jewish holidays are given for every year through 1995.

The Jewish Calendar 5750 (1989-90), from Universe publishers, has been prepared by Michael Strassfield. This engagement calendar contains some interesting illustrations, and a very handy and unusual chart.

Holidays listed

The chart lists all the major and minor holidays, and fast days, and provides a number of columns with basic descriptions for each of the holidays. There are column headings for the Theme, or Major Elements of the holiday, Candle Blessings, Historical Significance, Seasonal Significance, Mood and Selected Customs. For the busy familiy this is an excellent reference.

Among the varied illustrations in this calendar there is a New Year card (in Hebrew, English and Korean), dated 1954, and originating in Pusan, Korea. Among the arts and crafts illustrated is a beautifully embroidered wedding pillow, made with antique lace, and available at a New York gallery.

A melange of traffic signs, with Jewish sayings in Hebrew and English, such as Guard Your Tongue, or Love the Torah, makes up another illustration. Altogether the calendar's pictures capture the spirit of Jewish life today in North America and in Israel.

With the start of the new school year parents can help enrich their children's Jewish education by providing them with their own Jewish calendar. My very Own Jewish Calendar, by Kar-Ben Copies, will charm parents as much as children. Prepared by Judyth Groner and Madeline Wikler, it is a veritable cornucopia of fun and information of all sorts. There are historical tidbits, anecdotes, stories, projects and activities to involve and challenge the child's curiosity, intelligence and energies throughout the year.

Each month has a full page of illustrations and information on various topics of Jewish interest, such as the origins of the Star of David, kosher symbols, Jewish customs, traditions, and even musical notes for a Yiddish children's song.

This year there are even some business facts for youngsters to digest. For example, Israel exports matza worth $2 million each year, and three times that amount is consumed in Israel. Twenty million eggs and seven million bottles of wine are also used up during Passover.

The calendar's recipes, as in the past, are simple yet upbeat enough to appeal to any age. There is a recipe for a potato skin buffet, and no less than eight different types of latkes and toppings are suggested for Chanukah.

Canadians will be happy to note that their civic holidays, such as Canada's Thanksgiving Day, Remembrance Day, Victoria Day are listed in the calendar. Candlelighting times are given for Toronto and Montreal.

Kar-Ben Copies also produces a jumbo Jewish calendar that is extremely useful as a desk pad, or for the wall. It has abundant writing space, and is ideal for the home or the office.

Ancient cavalry found

JERUSALEM (JPFS) — Riding out of the distant past, the figures of three Phoenician cavalrymen have been found by Israeli archaeologists at Achziv near the Lebanese border.

The charming 2,800-year-old ceramic figurines, measuring 20 centimetres in height, were found in a tomb and may reflect the professions of those buried there. The figurines are still covered with traces of red and black paint.

The excavations were carried out by a Hebrew University team headed by Eilat Mazar, granddaughter of the doyen of Israeli archaeology, Prof. Binyamin Mazar.

The figurines apparently indicate the existence of a Phoenician cavalry force in the 8th Century BCE guarding the adjacent city at Tel Achziv. The tombs are part of a vast cemetery which began to be uncovered last year. Finds cover a 1,500-year span and include Canaanite and Phoenician burial places. There was extensive grave-robbing in the area in the 1930s and 40s. The figurines were found in a tomb the robbers had overlooked.

Joe & Helen Redlick
and Perry
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Reuben & Bev Redlick
Harley, Fara & Sammy

Martin, Lena, David & Joshua Rauchwerger
wish their relatives and friends a happy and healthy New Year.

Ss...

Wishing all our family and friends a happy and healthy New Year
The Steinman Family
6 Barclay Court

Myer & Miriam Rosenberg
Best wishes to our children, grandchildren, frienas and relatives for a happy, healthy & peaceful New Year.

Max & Mania Rubinstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Ruth Shogilev
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Pinchos & Luba Rywiec
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. Joe Rosenberg
Danny, Etty & Leah
Bonnie and Garry
wish their relatives and friends a happy and healthy New Year.

Anne & Morris Stein
3 Westover Hill Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Nelson & Janet Ravka
Stephanie & Jordan
Wish their relatives, friends & neighbors a happy and healthy New Year.

Genia & Henry Rakowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Minka Smith
35 Purdon Drive
Best wishes to our children, grandchildren, friends, relatives & neighbors for a happy, healthy & peaceful New Year.

Harvey, Annette & Jeffrey Ross
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Ben Rosenberg
319 Joicey Blvd.
Wish their children, grandchildren, machatonim, relatives & friends a happy & healthy New Year. & Peace in Israel

Morris & Dena Rozen
Eryn & Daniel
wish their relatives and friends a happy and healthy New Year.

Mania Seidel
120 Shelborne Avenue
Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack & Ray Ross & Family
10 Majestic Court
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mike & Sally Rosen & Bubi Helen
31 Denmark Crescent
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Larry & Pam Shapiro
Mark, Jodi & Robyn
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

High Holiday period an important time for prayers, teshuvah

By
RABBI
SELIG KOROLNEK

Teshuvah, genuine repentence, is the desired objective of the Yamim Noroyim, the period between Rosh Hashanah and Yom Kippur, the days of decision and commitment and days of human destiny.

On Rosh Hashanah our fate is decided and on Yom Kippur it is sealed. Teshuvah is the only manner in which we may balance the scales in our favor against our sins. We do not stand alone, for Hashem has offered us divine guidance if we are willing to take the first step.

There is an inspiring commentary on Song of Songs (Shir Hashirim Rabbah) which explains the words, "Open to me," as meaning, "Make an opening in your hearts for teshuvah, even if the opening is so small as a pin point, and Hashem will widen it so much . . . You could drive a wagon through it." However, the Kotzker Rebbe added: "Even though the size of the original opening can be as small as a pin point, it must also be sharp and piercing as a pin point."

Our teshuvah, to whatever extent we are capable of making it, must be sincerely and honestly motivated if it is to succeed. Lip service alone is insufficient, as teshuvah needs action and achievement well saturated with Mitzvot. There are many who reiterate with dismay an iceberg viewpoint of teshuvah as an antidote to one's shortcomings. They say "I am too far gone," "It is too late" or "I am totally ignorant as to what Torah Judaism is."

This is a wrong attitude and the person with that attitude is in need of immediate counsel, guidance and correction during these 10 days of Penitence. To such a person we must say wholeheartedly: "We can still save the seeds."

There is a story about a world's fair which occurred a long time ago. People from various countries had displayed choice works of art, science and industry. Among them were two objects which attracted special popular attention. One was a statue by an eminent sculptor who had labored for years on a piece of marble. He carved out the likeness of a Roman emperor, who had dominated the lives of millions of people. The object of the figure was striking and impressive.

The second object was the work of a botanist, who succeeded in cultivating a wonderful kind of flower, glowing in the most wonderful shining and radiant colors. It was a combination of beauty, elegance

Rabbi Selig Korolnek

and sweet aroma. Both these obects were placed side by side on a platform, people marveled at the majestic statue on one hand, and the delicate, fragile foliage on the other. Suddenly, the stage collapsed. Both the statue and the plant broke into pieces.

All the people were shocked with horror. The sculptor grew pale, trembled and fainted. A masterpiece which consumed the best years of his life lay in ruins before his eyes, a debris beyond repair! The botanist, too, was horrified and heartbroken. But to the amazement of the audience, he soon composed himself, calmly and cooly and exclaimed: "My dear people, I can still save the seeds! I shall plant all over again. By next year we shall have a new and improved flower. With the help of G-d, I shall do it!"

Our children — potential builders of a future Torah-True Judaism — may be compared to the little seeds. As the botanist who had faith and mental stability, it is important in the period between Rosh Hashanah and Yom Kippur that we likewise say: "We can still save the seeds!"

Ben & Helen Sonshine

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac and Mary Szames

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Larry & Ruth Spodek
Jeffrey, Malkie, Joshie & Ryan

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Joe & Joan Summers
Scott and Stephen

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Yona, Bernard, Natalie Mark & Laura Sperber

Harold Sayles

471 Coldstream Avenue

Wishing my relatives, friends & neighbors a happy and healthy New Year.

Alan, Anna, Stephen & Mark Schwartz

wish our parents, grandparents, family and friends a happy, healthy, peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mrs. Pauline Sporn Rosen

Norman & Regina Silver

29 Maxwell Street

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Belle Shub & Family

471 Coldstream Avenue

Wish all their relatives, friends & neighbors a happy and healthy New Year.

David & Rosita Salomon and their daughter Charlotte

Wish their relatives, friends & neighbors a happy and healthy New Year.

Boris & Betty Sokoloff & Family

605 Finch Avenue West

Wish their relatives, friends & neighbors a happy and healthy New Year.

Henry & Mila Smialy & Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Yetta Sternberg

90 Overbrook Place

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Max Sharp

2515 Bathurst St. *(Penthouse)*

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Jack, Lola & Rose-Mary Sylman

Sid & Evelyn Rochwerg

Mr. & Mrs. Dave Singer & Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Nachum, Leah & Davida Shore

23 Fanshawe Dr., Richmond Hill

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Joe Singer children & grandchildren

20 Evanston Drive, Downsview

Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Dorothy Stern

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Szmeiser and Leora
David & Lisa Szmeiser

Wish their relatives, friends & neighbors a happy and healthy New Year.

Allan & Frieda Schaffel
Michael & Beth Schaffel
Philip & Candy Black
Jonothan & Janet Torch

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Joe & Anne Steinberg
Evy & Elliot Sugar
Wendy & Stuart Himmel
& Bella & Elliot

52 Green Acres Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Hidden words and patterns

Computer unravels Torah's mysteries

By
ELIZABETH KAPLAN

DETROIT (JTA) —

The Torah is said to hold the key to the world's multitudinous mysteries, but recent computer findings show that it may contain some tricky mysteries of its own. For example:

Hitler's name, as well as the words "death camp," "bloodthirsty," "evil" and the "Holocaust," can be found in the story of Noah.

The name of Moses Maimonides, the Rambam, is contained in God's command to "multiply My wonders in the land of Egypt" in the description of the 10 plagues. Nearby, one can find the Hebrew letter "mem." Count 50 letters and stop. Count another 50 and stop, and do it again. The letters spell the word Mishnah.

Now start with the letter "tuf." Count intervals of 50 and the letters spell the word Torah, completing the phrase Mishneh Torah, Maimonides' great work.

Rabbi Herschel Greenberg, adjunct professor at the State University of New York and director of the Bais Chabad in Buffalo, believes these cases are more than coincidence. They are, he said, a reflection of the fact that everything in the world can be found in God's Torah.

"There is definitely a unique pattern to the Torah that is unparalleled," Rabbi Greenberg said, at a recent seminar on "The Computer Unlocks the Secrets of the Bible," in West Bloomfield, Mich.

He traced example after example in which words in the text can be discovered by counting letters at equal intervals such as 50, 31 or 22. Each number carries with it a significance that Rabbi Greenberg said further proves that the discovery of the hidden words is anything but chance.

For example, the Hebrew word for serpent, "the symbol of evil inclination who fights observance of mitzvot," appears twice at equal intervals of 248 and 365 in the story of the Garden of Eden. Such numbers might appear unimportant, Rabbi Greenberg said, until one adds them. The total: 613, the number of mitzvot.

Although Torah scholars began hundreds of years ago to unravel such mysteries, it wasn't until computers were set to work on the Torah that the hidden words could be fully explored, Greenberg said. Researchers use computers to find all possible equal intervals at which words can be found.

It was through the use of a computer that the word Chanukah, surrounded by terms relevant to the holiday, was discovered. Greenberg also noted that the names of dozens of rabbinical figures can be found in the text; often, they are surrounded by the dates of their births and deaths.

But the Torah is not limited to Jewish experience alone. Greenberg showed numerous references to the French Revolution, including the words Bastille and (King) Louis, all discovered at the smallest possible equal intervals in the same part of the text.

He also noted that numerous diseases can be found by unravelling hidden words in the Torah. Among these is diabetes, directly above which is the word pancreas, from which diabetes originates.

Greenberg's comment that a reference to AIDS is contained in the Torah prompted several questions from members of the audience. If this is the case, they asked, couldn't the cure for AIDS and other diseases be found by studying the text?

Greenberg illustrated his response with the reference to insulin. Everyone knows what insulin is now, he said, but hundreds of years ago the discovery of the word would have meant nothing.

Elizabeth Kaplan is the features editor of the Detroit Jewish News.

Hunters of old are recreated in the caves

By
DAVID RUDGE

MOUNT CARMEL JPFS —

The prehistoric hunters who roamed the hills of the Carmel range over 200,000 years ago have been resurrected from the past and their lifestyle re-created in the very same caves where early forms of home sapiens and his ancestral forebears lived, procreated and died.

A new park, the River Caves Nature Reserve, is set back 500 metres from the old Haifa-Hadera road, midway between the Atlit and Zichron Ya'acov turnoffs. Some 20 metres from road level are the caves themselves, bored into the limestone rocks by the forces of nature and used as homes by the hunters in the mid-and-late Paleolithic periods.

"One of the unique aspects of this site is the fact that the caves were occupied continuously for over 200,000 years, up to about 30,000 years ago," Nature Reserves Director-General Uri Baidats said at Tuesday's official opening. Another important factor relates to the geological nature of the site which millions of years before mankind's arrival on the scene was covered by the sea.

Huge reef

Evidence of this is a huge intact reef, imbedded with sea shell fossils, of which the caves and their immediate surroundings were once a part. It was here that British archeologists who excavated the caves found a shark's tooth dating back 60 million years.

The park's main attraction is the so-called River Cave, which goes back 80 metres into the hillside. Here groups of visitors escorted by a guide will be treated to a sound-and-light show, depicting the life and times of the former occupants of the cave and their battle for survival against the forces of nature and the carnivorous predators of the region.

Burial grounds

At the entrance to the cave, archeologists discovered burial grounds with the skeletons of prehistoric men and women curled up in shallow graves. A replica of one such set of skeletal remains, now on display in the British Museum, has been reproduced at the site, complete with a headband around the skull.

Another cave describes the geological development of the region, while a third has been turned into an exhibition hall, with models of prehistoric man with crude flint tools. Outside this cave is Dudu, carefully working with stone and bone tools, demonstrating the art of chipping flint into the implements used by prehistoric man.

The NRA has cut a trail leading up to the caves and another route specially designed for invalids and people confined to wheelchairs. Entrance fees to the site, which is expected to attract 200,000 visitors a year, range from 2 shekels ($1) to 6 shekels ($3).

Wishing all our family and friends a happy and healthy New Year.

Simon & Bella Socha

Dorice & David Silverman & Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Tom A. Silverman
Jason, Brad & Marcie

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Leo & Mary Spellman and Family
58 Purdon Drive

George & Esther Seidel
David, Debbie, Harold & Tracie

wish their relatives and friends a happy and healthy New Year.

Cy & Fay Spiegelman
Ellen, Jeffrey, Warren & Grant
495 Hidden Trail

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Frances & David Scheer and Sons & their Families

The Sandlers
David, Rosie & Danielle

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Stern Family
54 Russfax Drive

Mr. & Mrs. Peter Smuszkowicz

wish their relatives and friends a happy and healthy New Year.

Jack Silverstein

wishing my relatives, friends & partners a happy and healthy New Year.

Oscar & Florence Shainhouse

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Zanvel & Sylvia Stern
Derek and Corinne
22 Brandy Court

Wish their relatives, friends & neighbors a happy and healthy New Year.

Philip & Rose Shore
146 Charlton Blvd.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Elliot & Rachelle Switzman
Carly & Jordana & Jesse

wish their relatives and friends a happy and healthy New Year.

Bella & Charles Springer

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Frank Schwartz and Family

wish their relatives and friends a happy and healthy New Year.

Alter & Helen Steinfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Annette & Michael Sacks
Jordan, Brooke & Eric

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Sigmund Schmidt
240 Heath Street West

Mr. & Mrs. Bernard Steinfeld
Rochelle & Gil

wish their relatives and friends a happy and healthy New Year.

Pola Schonfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Ostriches attract visitors to Israeli holiday village

By
AVA CARMEL

RAKEFET, Israel (WZPS) —

It is early morning in Rakefet. In the distance come waves of children's laughter from the nearby regional school. Ostriches are strutting about impatiently in their pens, waiting to be fed. The office telephone rings, and Ariel Frankus picks it up. "Rakefet Holiday Village," he says amiably. "Yes, we take groups at the swimming pool, and yes, we sell popsicles."

Rakefet (cyclamen) is as shy as the local wildflower it is named after. While most of the new Jewish settlements in Western Galilee are boldly perched on hilltops, Rakefet is tucked away in a tranquil valley. With plans to grow to 200 families, the eight-year-old village presently numbers only 13 families. Most of the other settlements of the region have gone into high-tech industries.

In Rakefet members work in the holiday village, Jewelery factory ostrich farm and greenhouse. A swimming pool opened this summer for its first season and the new year brings another change. Founded as a "moshav shitufi" (where communal income is shared among members, as in a kibbutz), Rakefet is presently making the changeover to community settlement, where each family will be responsible for its own income.

Ariel Frankus is from Chile and his fluent Hebrew still bears a trace of an accent. It was he who set up and presently runs the holiday village. Ariel, his wife and four children immigrated to Israel only three years ago and have integrated very well into the life of the community. "In Chile," he says, "I was president of the United Jewish Appeal and I was always promoting aliya, especially to the Galilee. I'm an optimist. Perhaps that's why I manage so well here." Ariel has a master's degree in business and studied hotel management at the Holiday Inn, so he is no stranger to the tourist business.

Most of the visitors to the holiday village are Israelis. Some come for the music and dance festivals which take place in Galilee, others simply to "get away from it all" in the peaceful, hilly country. Occasionally there are overseas visitors, such as the Kester group from Denver, Colo. which has visited three times, coming to "see Israel from the inside." Working together with members of Rakefet they get to experience this unusual lifestyle first-hand.

"The 50 ostriches are an attraction for all visitors, which in itself causes problems," says keeper Tsafrir Bar-Shira, a lanky sabra. "Ostriches eat anything, and several have died from eating garbage thrown in by passers-by." Israel's original breeding stock was brought from South Africa in 1980 and today there are about 4,000 ostriches in Israel. A plant for processing the meat (which is not kosher) and leather is about to open in the Jordan Valley.

"The ostriches are paired off in private pens," explains Tsafrir. "Females lay about 200 eggs annually. But if the eggs, which are hatched in an incubator, prove to be infertile, it means there is no chemistry between the pair and I have to act as shadhan (matchmaker)!" But that is not always so easy. Samson, the largest of the males, once gave Tsafrir a powerful kick in the chest. "I have to be very careful when I go into their pens," he says. "A 100 kg. male is capable of kicking a person to death."

The Settlement Department of the Jewish Agency was very active in setting up the jewelery factory, to provide creative work mainly for the women. Semi-precious stones, such as the Eilat stone, are set in hand-wrought silver and each piece is entirely hand-made. A well-known Yemenite jeweller was brought in and today 80 per cent of the collection consists of his designs. But in addition to his antique, oriental pieces, are modern rings, earrings, bracelets and pendants of antique mottled Roman glass framed with silver.

Eli Havashush, the marketing manager, says, "We are really just starting. Most of our sales are to exclusive shops in Israel and we only recently began to export to the United States. We are also trying to break into the European market." A row of hollow ostrich eggs stands on a shelf in his office. "The eggs can be used in jewelery as a substitute for ivory, but we haven't yet had the time to explore this idea. We did, however, make one silver-decorated egg as a gift for Shimon Peres when he visited here two years ago."

The phone is constantly ringing and people keep coming into the office with questions. But Eli Havashush seems to thrive here. "I used to run a metal-fabricating business," he says "but I got fed up. I kept asking myself if my only goal in life was really only to earn more money. I was looking for a challenge."

Haim Fisselson came to Israel from Argentina in 1976 to study agriculture. Here he met Aliza, another Argentinian, and the two married and found their way to Rakefet. "We were looking for a small, new settlement in Galilee and the greenhouse was just being set up in Rakefet. With my degree in agriculture, I was welcomed."

At 7 p.m. Haim is still in the greenhouse.

Pnina & Moishe Spetgang
Shai, Esti & Eli
wish their relatives and friends a happy and healthy New Year.

Dina & Willie Tenenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laury & Evy Snow and Family
wish their relatives and friends a happy and healthy New Year.

Norm & Sandra Turk and Family
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Henry & Susyn
Lisa & Carl Smith

Philip & Alina Turk
Helen & Larry
Sally, David & Amanda
Laren
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Nathan, Helen, Martin & Barbara Shiff and Jeffrey & Aviva Shiff
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Ian, Tobe, Karen & Sheldon Tweyman

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Marsha & Michael Lax
63 Waterloo Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Joseph Tenenbaum
Sidney, Judy, Gary & Arilev Tamara
Wish all their relatives and friends a peaceful, happy and healthy New Year.

GUSTAVE & MALKE SOSIEWICZ
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Stork and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Hersz Silverman and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Ben Siwak
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Simon Slivka & children
Best wishes to my, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Etty & Mendel Strul
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Victor & Nancy Tucker
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Chaim & Rose Tenenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. G. Thaler and Family
9 Harlock Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Zelig & Hanna Togman
Martin, Tali & Richard & Hart Togman
Michael, Rose, Leora and Tovi Heilbronn
Wish their relatives, friends & neighbors a happy and healthy New Year.

David & Sara Visenberg and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Vera Walker & Family
wish their relatives and friends a happy and healthy New Year.

Mrs. Rosie Wittman
wishing my relatives and friends a happy and healthy New Year.

T s...

V s...

W s...

לשנה טובה תכתבו

"Prayer without words"

Sounding of shofar is central to holiday festival

By
RABBI
BERNARD S. RASKAS

ST. PAUL —

In the Bible, Rosh Hashanah is described as a "day of sounding the horn," and the central ceremony of the festival is sounding the shofar. Traditionally, a ram's horn is used as a reminder of the ram which Abraham sacrificed in place of Isaac. Rabbi Saul Lieberman, the great Talmudic Rabbi, called the sounding of the shofar "a prayer without words."

The shofar is curved, a symbol that a person must bend one's will before God. It is usually softened and shaped in hot water. There must be no impairment in the sound the shofar produces; a split or hole in the shofar is liable to render it unfit.

It is not always easy to blow the shofar, and some are extremely difficult. Often the ba'al tekiah or ba'al toke'ah, as the blower of the horn is called, keeps a reserve shofar at hand.

Before blowing the shofar, the congregation recites Psalm 47. This psalm exalts God as King of all the earth, a befitting theme for blowing the shofar. It also includes the verse: "God is gone up amidst shouting. The Lord amidst the sound of the shofar."

Another six verses are then recited, the first letters of each verse forming an acrostic, reading: kera satan, "Tear up Satan." Satan personifies the power of evil in the world: the shofar, the establishment of God's kingdom on earth.

There are many legends in Jewish literature on how Satan distorted the sound or confounded the ba'al tekiah, "the one who sounds the shofar."

The shofar can be blown the entire day. Normally the rabbis recommend an early observance of a commandment. In the case of the shofar, however, historical events caused the normal time to be fixed later in the day, before and during the Musaf service.

Rabbi Yochanan (3rd century CE) related that once the Jews blew the shofar, the enemy thought that the trumpeting heralded a revolt, and immediately fell upon the Jews.

The sages thereupon ordained that the shofar be blown only later in the day; the Romans would see that the Jews were praying in the synagogue and reading the Torah, and would consequently realize that the shofar was a part of the religious service, and not a call to arms.

The first note of the shofar is tekiah, one loud, clear call ending in a sharp rise. It has its origin in ancient times, when Jews were a nomadic, sheep-herding people. When a vicious animal would be seen, the shepherd sounded tekiah as a warning.

In fact, it is described in Hebrew literature as a call to awake. The tekiah then is a call to us to rouse ourselves out of our routines and our dull, selfish pursuits and sincerely endeavor to find meaning and fulfillment in our lives.

The second sound of the shofar we hear in the ritual is shevarim. It is composed of three broken tones. According to tradition, it is rather like crying or even sobbing.

In this sound the Talmud finds the wail of the oppressed and the sigh of the suffering. The essential purpose of shevarim is to warn us about our responsibility to do our share in helping to relieve the sufferings of our fellow humans.

Then, as the last echoes of the shevarim fade away, leaving us pensive and sad with the sense of world pain, there breaks in on us the next refrain of the shofar: the loud clarion call of teruah.

The teruah, with its insistent, urgent staccato notes, moves us to action. In Biblical days, it was the summons to battle. Its message is that we must move to positive programs if we want to live in a good society and a peaceful world.

A rabbi once asked a congregant to come hear him on Shabbat, when he would speak on Noah and the Flood. The man's reply was, "I'm sorry, rabbi, I'm busy that night, but I'll send you a cheque for the survivors."

The concern for the victims of disaster and evil must go beyond the cheque-writing charity stage or the way we politely excuse our responsibilities with a sympathetic remark and a pledge. Responsibility demands our passionate involvement in helping to create a community life of worth and meaning.

The most explicit treatment of the question was given by Sa'adya Gaon (892-942), who gave 10 reasons for sounding the shofar on Rosh Hashanah. The first three are the following:

1. Rosh Hashanah as the day of Creation is the anniversary of God's rule. It is a coronation day, and Israel, as God's people, proclaim God's kingship.

2. Rosh Hashanah introduces the Ten Days of Penitence and the shofar calls for repentance.

3. The shofar evokes the revelation at Sinai, when the Torah was given to Israel amidst the blowing of the horn.

Rabbi William Berkowitz, national president of the American Jewish Heritage Committee, sounds the world's largest shofar. [RNS photo]

Despite Sa'adiah's seemingly complete treatment of the subject, the rabbis continued to discuss the meaning of the shofar.

Moses Maimonides, one of the greatest Jewish minds of the Middle Ages, gives a very simple, straightforward explanation. The shofar is a call: "Awake, you sleepers, from your sleep and you slumberers awake from your slumber. Reflect on your deeds and repent, and remember your Creator, look to your souls and mend your ways and actions, those who forget the truth because of the empty vanities of life, who all their years go astray following vanity and folly which neither profit nor save. And let each one of you abandon his evil way and thoughts which are not good."

Rabbi Levi Isaac of Berdichev said that the sounding of the shofar reminds God of Israel's good beginning, of its original free commitment at Sinai to accept God's kingship and Torah.

The liturgy concludes the sounding of the shofar in the first part of the services with this verse from Psalms (89:16): "Happy is the people that understand the sound of the shofar, for they shall walk in the light of God."

Rabbi Bernard Raskas is Rabbi Emeritus of the Temple of Aaron Congregation in St. Paul, Minn.

Mr. & Mrs. Mendel Wellman and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ralph & Renee Wolfe Lara & Marni

wish their relatives and friends a happy and healthy New Year.

Leonard & Gloria Wiseberg Eric & Barbara

wish their relatives and friends a happy and healthy New Year.

Ted, Perlan, Mark, Aaron & Randy Waxman

83 Stonedene Blvd.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Hy Weinrib & Marla Danny & Risa & Shane Fine

Wish their relatives, friends & neighbors a happy and healthy New Year.

Abraham & Anna Weinstock

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shelly & Yaffa Wise Talya, Yishai, Ami & Natan

wish their relatives and friends a happy and healthy New Year.

Sara & Menachem Wallach and Sharon

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Anne Wise

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Cantor Shalom & Mrs. Weinstein

wish their relatives and friends a happy and healthy New Year.

Sylvia & Henry Waks

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Sidney & Helen Waterman and Family

Dr. & Mrs. S. Joseph Weinstock David, Moss, Mark & Daniel

wish their relatives and friends a happy and healthy New Year.

Lou & Helen Wronzberg Rick, Debbie, Alexis, Danielle, Larry, Darlene, Lynsey & Tarah Randy, Debbie, Jordan & Ashley Donna, Jonah & Nechama & Sara Gelman

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our children, relatives and muchatonim friends and the people of Israel.

Harry & Rose Wolf

43 Kennard Avenue

Ben & Isabel Waisberg

33 Granite Street, Downsview

wish their children, grandchildren, relatives, friends & neighbors a happy & healthy New Year.

לשנה טובה תכתבו

Cultural soirees begin in development towns

By ABRAHAM RABINOVICH

A large, handsome dog fell into step behind the venerable rabbi as he returned home from synagogue in Jerusalem's Old Katamon Quarter at the end of Yom Kippur three years ago.

The dog tried to follow the rabbi inside his apartment and was shooed away. When the doorknob moved a few moments later, the rabbi opened it, and saw that the dog was nuzzling it in an attempt to enter. This maneuver was repeated several more times before the animal accepted the idea that it was not going to be invited in.

Rabbi returning home

The following year, again at the end of Yom Kippur, the rabbi was returning home from a synagogue when a large, handsome dog fell into step behind him. The dog tried to follow him into the apartment and then tried to nuzzle the doorknob. "That's the same dog that followed you last year," said someone in the family when the door was opened.

A weird coincidence, one which prompts unconventional thoughts, perhaps of reincarnation. The dog's appearance at the conclusion of the holy day, when men ask for and offer forgiveness, could mean that it — he — had in a previous life wronged the good rabbi, and was seeking his pardon.

The dog was still there when the rabbi opened the door again. "Ich bin dir moichel 'I forgive you,'" the rabbi said three times in Yiddish. For safety's sake, he repeated the message in Hebrew before shutting the door. The dog was not there when the door was reopened, nor has it ever reappeared.

This story, about her own father, was told last month by Yehudit Mossel-Eliezerov in the Galilee development town of Ma'alot to a roomful of local residents who had come to hear the prize-winning Jerusalem poet read from her works. It was told parenthetically to illustrate a line from one of her poems. Her work, rich in symbolism, was difficult to grasp and profited greatly from the vivid explanation she offered.

The most remarkable part of the evening, however, was neither the stories nor the poems, strong as these were, but the occasion itself: a cultural soiree in a development town. Not too long ago, that phrase would have elicited a quick guffaw. To a large measure, it still should.

But, in a novel undertaking, high culture is being brought on an ongoing basis to a couple of far-flung corners of Israel by an organization called Hilai, which argues that development towns need more than textile plants.

It is Hilai's unlikely contention that there are people in the faceless towns pinning down the outer edges of the map of Israel who have a yearning for spiritual nourishment, not jut for bread and videos.

The poet was an artist-in-residence at studios maintained in Ma'alot by the organization. In the five years since its creation, Hilai has hosted some 100 writers, painters and other creative artists in premises it maintains in Ma'alot and in Mitzpe Ramon in the deep Negev.

According to the organization's founder, who chooses to go by the single name of Corrina, Hilai is not just Israel's only artists' colony, but is unique among the 100 artists' colonies troughout the world by not being simply a retreat. It encourages contacts between artist guests and the local community in an attempt to enrich the thin cultural soil of the provinces. It also attempts to enrich the even thinner soil of Jewish-Arab contacts by joint artistic undertakings.

* * *

For Corrina, who was present at the Maalot meeting, this was precisely the sort of encounter she had hoped for when she conceived Hilai. Even a nation living by the sword and the cost-of-living index needs a bit of culture to remind it that men are capable of higher order of things, she says.

The idea of Hilai arose, she says, from her own need for a place and the financial leisure to write. She had heard of artists' colonies abroad but nothing similar existed in Israel. The closest things were artists' quarters such as Safad's or villages such as Ein Hod where the government enabled artists to acquire old Arab houses and renovate them.

Corrina travelled to the United States where she stayed briefly at an artists' colony in Virginia. Discussing the possibility of establishing such a colony in Israel with various institutions, she was told that they would help if she herself began such a project. "This astonished me. I had had no intention of doing any such thing. Then one day I said, 'I'm going to do it.'"

In 1984, with the help of a few like-minded persons, she established Hilai as a non-profit, tax-exempt, foundation and began raising funds. She determined, however, not to emulate America but to tailor Hilai — the Hebrew acronym for Israeli Centre for the Creative Arts — to Israel's specific needs.

"I listened to the needs of the country, our people and our times. It took me some years to grasp the complexity and put things together. I started with empathy for fellow artists and their needs. But I was also a teacher for a short time in a development town and I couldn't live there because it was a cultural desert. I also knew the attitude here towards the Arabs."

Putting these sensibilities together, she came up with the notion of establishing an artists' colony in a development town where the artist would have leisure to do their own work but could also interact with the local population. The artists could also serve as a catalyst for interaction between residents of the development town and nearby Arab settlements.

Ma'alot-Tarshiha, which is the only joint Jewish-Arab council in Israel, was an ideal place to begin. The town near the Lebanese border is probably best known for a particularly terrible terrorist incursion in 1974 that left more than a score of schoolchildren dead. It has experienced a remarkable upgrading in recent years after a long period of dormancy. Culturally deprived it might be but it was located in a beautiful setting and handsome new villa neighborhoods now graced its periphery.

Get rooms free

The local authorities were responsive to Corrina's approach and a number of abandoned apartments in one building were made available to Hilai. The organization invested some $15,000 in their renovation. The result is three unluxurious but serviceable apartments as well as studios for music and painting.

When officials in Mitzpe Ramon heard of the program, they asked Hilai to open a branch there in order to inject some life into that forlorn Negev town. Corrina determined that the stunning setting of Mitzpe Ramon would be attracting to artists from Israel and abroad. About one-third of the artists hosted by Hilai to date have stayed there. The artists at both sites get their rooms free but take care of their own food needs.

Corrina hopes to build a permanent artists' hostel in Ma'alot where a 42-dunam wooded tract has been promised the organization, she says. It would house 24 artists from Israel and abroad and, with a sufficient endowment fund, would also permit food to be provided.

Fred & Rina Winegust & Tamara
56 Tangreen Circle
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Leslie Wise & Family
38 Nevada Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Roz Wasser and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Harry & Shirley Wolfson and Family
78 Waterloo Avenue

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack & Rose Wine

Norman & Sonia Wagner and Family
344 Hillhurst Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. Joseph Wilson
784 St. Clair Avenue West
Wishing my relatives and friends a happy and healthy New Year.

Sarah & Abe Wertman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Bernice & Abe Wygodny and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Abe & Frances Wang Marilee, Jason, Jessica & Jamie
wish their relatives and friends a happy and healthy New Year.

Laurie & Larry Wise and Family
wish their relatives and friends a happy and healthy New Year.

Arnold & Pearl Weinberg
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

David & Ruth Warsh & our Families
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sidney & Bronia Weinberg
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Wishing all our family and friends a happy and healthy New Year.
The Woszczyna Family
15 Raeburn Avenue

Blanche & Sidney Wolbrom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harry Weisleder, Mark, Louis & Marsha
Anne & Sam Himelfarb Adam & Eric
Wishing all our family and friends a happy and healthy New Year.

Jack & Rachel Winegust
16 Brookview Drive
Best wishes to our children, granddaughter, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Wilder & son Allan
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Anne Weinbaum & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Polish-Jewish dialogue takes place in Chicago

By ANDREW SILOW CARROLL

NEW YORK (JTA) — While Catholics and Jews in Poland quarreled over a Carmelite convent at the site of the Auschwitz death camp, a very different Polish-Jewish encounter has been taking place a world away, in a quiet corner of Chicago.

There, 21 Polish Catholic priests and one Polish Orthodox priest have been taking courses in Judaism at the Spertus College of Judaica. Sponsored by the Archdiocese of Chicago with the cooperation of the Polish Conference of Catholic Bishops, the six-week seminar is combining intensive study of Jewish theology and liturgy with an introduction to American-style religious pluralism.

The priests taking part in the program, academicians all, "represent the cream of Polish Catholicism, and the future leaders of the Polish Catholic hierarchy," said Rabbi Byron Sherwin, vice-president for academic affairs at Spertus and dean of the seminar.

Half of the priests have studied in Israel, said Sherwin, and a number of them speak Hebrew with more fluency than English.

But while the seminar is intended to highlight the common ground between Catholic and Jewish theologians, participants are not shying away from those areas that divide them.

Not that they could even if they wanted to: as one of the priests described it in a telephone interview, the convent controversy "comes up all the time" in meetings between the priests and the members of the Chicago Jewish community.

In those meetings, as in angry demonstrations taking place at Auschwitz itself, Jews want to know why the Polish Church is not honoring an agreement to remove the convent from what Jews consider their own holy ground.

"There are in Poland issues that seem to us more central," said Father Waldemar Crotowski, a lecturer at the Academy of Catholic Theology in Warsaw. "It is amazing for us that the Auschwitz convent may be seen in such a way."

Instead of focusing on delays in moving the convent, he said, Jews should recognize the significance of the original decision to move the convent in the first place.

That agreement, signed two years ago in Geneva by Cardinal Franciszek Macharski, archbishop of Krakow, was to go into effect in February, but Church leaders say an alternative site for the nuns has yet to be found.

"I think that the agreement made in Geneva was a clear sign that Cardinal Macharski decided to continue a Jewish-Catholic dialogue. This is the very first time in all of church history that the church agreed to move a convent. The cardinal's mistake was that it was impossible to relocate a convent in two years, in such hard economic times."

Crotowski also thinks the controversy has been blown out of proportion by groups on both sides that have resisted Jewish-Catholic dialogue. "All these efforts are made by groups who are anti-dialogue," he said of the frequent protests at Auschwitz.

For Crotowski, a member of the Polish Episcopate's Commission for Dialogue with Jews and Judaism, the convent controversy and the seminar underline a single theme: the need for Jews and Poles to come to terms with their relations in the wake of the Holocaust.

"Even if we know the Shoah was made by the Nazis, we also know that it was made on our land," said Crotowski.

"Both nations — Jews and Poles — suffered from German persecutions. This suffering should help us to be closer. But unfortunately one of the very heavy consequences of the war is that this is not so.

"After the war, there has been Jewish-German reconciliation, Polish-German reconciliation, but no Polish-Jewish reconciliation. Both sides quarrel over who suffered more. We must look at our suffering with new eyes."

Fostering that new look was the original aim of Macharski, and Cardinal Joseph Bernadin, archbishop of Chicago, when they first discussed the idea for an academic seminar in late 1987 while attending the Synod of Bishops in Rome.

Bernadin suggested the Spertus campus, where he had already established the Bernadin Center for the Study of Eastern European Jewry.

"Our purpose is to see Judaism with the eyes of its believers — Judaism as living Judaism," said Crotowski.

The Polish priest said that he had studied Judaism at the Hebrew University in Israel, but "even in Jerusalem, our academy program in Judaism was historical in character — biblical Judaism. There were no opportunities to look at contemporary Judaism, to look at its richness as it was seen by the Jews themselves."

As a result — and in addition to the six hours a day, four days a week of classroom study with Reform, Conservative, Orthodox and Reconstructionist theologians — the Polish priests have been spending the Jewish sabbath visiting local Chicago synagogues.

"We experienced very deeply the Jewish mitzvah of hospitality," he said. "It was fulfilled abundantly."

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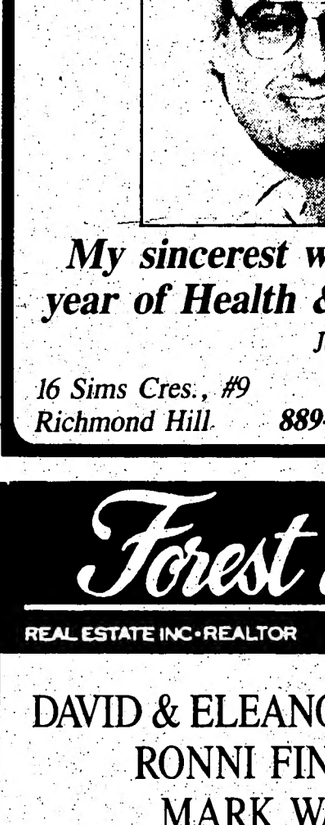

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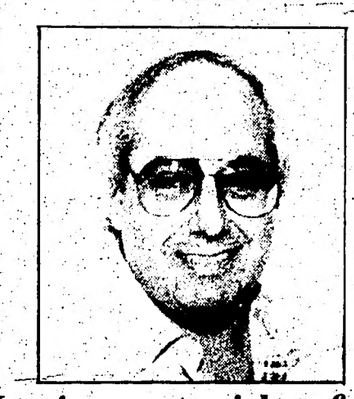

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לשנה טובה תכתבו

Vrba's role in saving Jews truly merits recognition

By
ARNOLD AGES

In 1963 when Rudolf Vrba published his riveting account of his escape from Auschwitz (with a comrade, Alfred Wentzel) the Jewish community greeted the book with respectful disinterest.

The reason?

Twenty-six years ago the world had not even begun to assess the magnitude of the Holocaust. A small number of books had appeared on the subject but nothing of major impact.

We live in a different epoch today, thanks to the sensitive consciousness-raising exercises that Elie Wiesel, Raul Hilberg, Martin Gilbert and Lucy Dawidowicz have provided through their writings on what Robert Donat called "the kingdom of night."

It is indeed fortunate, therefore, that Star and Cross publishers (408 North Commercial St., Bellingham, Wash. 98227) have seen fit to reissue Rudolf Vrba's memoir at this juncture in history for after more than a quarter of a century it has lost none of its authority, staying power and poignancy.

Vrba's 44070 — The Conspiracy of the Twentieth Century ranks right up there with Primo Levi's masterpiece, The Drowned and the Saved. What Vrba lacks in stylistic elegance he more than makes up for by his graphic reproduction, in a detached and sober style, of the hell that was Auschwitz.

That detached and sober deportment was on display in January of 1985 when the Vancouver resident appeared at the Zundel trial as a crown witness against the chief trafficker in Holocaust revisionist detritus. It was during this trial that Vrba was forced to duel with the defendant's lawyer over the exact dimensions of the gas chambers at Auschwitz.

Vrba had all that information handy because he spent 22 months at Auschwitz as an inmate — until he escaped in April of 1944. Both his stay in the camp and the circumstances of his escape occupy the major portion of his book.

There are several reasons which explains Vrba's survival at Auschwitz. He was a strong teenager when he was deported to the camp and resolved from the very beginning never to give up. Those who gave up were the first to succumb to the Nazis.

Another element in his survival was his knowledge of the psychology of the camp. The lower the profile, the better one's chances were of avoiding the gas chambers. The slightest display of illness, rebellion or truancy brought death.

A third factor was Vrba's congenial relations with a support group within the camp. Stricken with typhus at one point, he was nursed back to relative health through the ministrations of friends.

Throughout his memoir Vrba avoids sentimentality, lamentations and philisophical musings. His judgments are severe but they are directed at the Nazis for what they did to him and to the 2½ million Jews who were murdered in Auschwitz.

Vrba lived with the stench of death daily and in working with the clothes of the deceased he was able to gauge the extent of the butchery. His description of that work is not for those with weak stomachs.

Vrba's book is an album of terror, verbal photographs of despairing and starving inmates, sadistic SS officers, long lines of human beings shuffling off to an unknown but gruesome fate and, occasional sketches of normalcy in what was the 20th century's version of Dante's inferno.

On April 7, 1944 Vrba and Wentzel did what no one had ever succeeded in doing — escaping from Auschwitz!

After hiding three days in the hollow of a pile of logs smeared with a special ointment to prevent detection by SS dogs — Vrba and his comrade departed from the Auschwitz compound and made their way to Zilina in Slovakia.

In conferring with Jewish leaders, Vrba tried to communicate the urgency of the situation. He drafted a lengthy report (reproduced in this volume) which provided intimidating detail about what he had seen in Auschwitz.

At first his Jewish interlocutors found it difficult to accept Vrba's accounts but the accumulation of detail and the ring of authenticity about his descriptions convinced the Jewish leadership that Vrba was truly a messenger from the dead, the dying and the about to die.

In this latter category were Hungarian Jews. Before they left Auschwitz, Vrba and Wentzel had heard about Nazi plans for the deportation of Hungary's Jews. Vrba was pleased therefore when he was informed that his report had been transmitted to that country's Jewish leadership.

His pleasure turned to bitterness when he discovered a short time later that Hungarian Jews were being shipped to Auschwitz in sealed railway cars. What had happened?

According to Vrba, the contents of his report had indeed reached the Hungarian Jews and one in particular, Rudolf Kastner. The latter (who was assassinated in Israel years later) used the information in Vrba's brief to make a private deal with Adolph Eichmann in which he was able to secure the safety of almost 2,000 members of his own family and friends — while 400,000 Hungarian Jews were deported to Auschwitz.

Fortunately Vrba's report was also making the rounds in other sectors. He personally met with the papal nuncio in Slovakia. The latter dispatched an urgent communique to the Pope. Pius XII sent a letter to Admiral Nicholas Horthy, the Hungarian regent, and almost immediately the deportations stopped.

It is not possible to assert with absolute certainty that Vrba's report was responsible for the survival of hundreds of thousands of Hungarian Jews whose lives were saved when the transports stopped.

The inference of a link between the two seems incontestable which raised a question about one mystery in modern Jewish life. Why has Rudolf Vrba's role in the salvation of Hungarian Jewry not been officially recognized?

After all Vrba ranks up there with the giants of Jewish history, for he performed the greatest of the mitzvot. He saved human lives.

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לשנה טובה תכתבו

The man in the moon really is a famous rabbi

By
HERB GEDULD

CLEVELAND (JTA) — Travel the length and breadth of Israel in search of a major town or geographic feature named after a famous rabbi and you search in vain. Oh, you might find a couple of small moshavim like Beit Meir, named after Rabbi Meir Bar-Ilan (Berlin), the great Mizrachi leader, or Beit Gamliel named for Rabbi Gamliel II, head of the ancient Sanhedrin at Yavne.

If you really want to find a major geographical feature named after a rabbi, however, you have to travel at least 221,000 miles away from Israel — to the moon. There, visible in the southeastern quadrant of a 6-day-old moon (six days after the new moon), is a large crater about 45 miles in diameter and 12,000 feet deep, named Rabbi Levi. By Earth standards, Rabbi Levi is huge: It is almost three times as wide as the Grand Canyon at its widest point and more than twice as deep.

As moon craters go, however, Rabbi Levi is just a medium-sized also-ran with some craters such as Bailly — no relative to the bagel, although it looks like one from earth — reaching more than 200 miles in diameter.

Rabbi Levi is very old, geologically speaking, and has numerous small peaks rising from its floor. It can be readily detected with the aid of a good pair of binoculars and the help of a good selenographer (one who studies the moon) or a moon map.

The crater is named after an extraordinary giant in Jewish thought and secular studies, Rabbi Levi Ben-Gershon or Gersonides. He was born in 1288 in Bagnols-sur-Ceze, a tiny village in southern France in the province of Languedoc.

Rabbi Levi, who lived a short 56 years, was extraordinary. He produced major commentaries to the Pentateuch, Song of songs, Esther, Proverbs and a number of the Prophets. His commentaries to Job were among the first books to be printed in Hebrew in 1477 in Ferrara, Italy.

Rabbi Levi, who is better known in the talmudic world by his acronym RaL-BaG, was an eminent Talmudist and was often consulted on questions of halacha or Jewish law. His major work, Sefer Milchamot Hashem (The Book of the Wars of the Lord), took him 12 years to complete and is a profound treatise on Jewish theology and the philosophy of religion.

If Rabbi Levi had restricted his work to Jewish themes, however, he would not be remembered on the moon. Unlike today's typical Talmudic Scholar, Rabbi Levi was deeply involved in secular studies and was a major contributor to the fields of arithmetic, geometry, trigonometry, medicine and astronomy. He was on excellent terms, and in contact with, Christian scholars of his day. His second book on mathematics, for example, was composed for a local French bishop.

His major work on astronomy formed 136 chapters of The Book of the Wars of the Lord, but was not included in the Hebrew printed version of it. The astronomical section, which dealt with solar, lunar and planetary motions, as well as the distance of planets and stars from earth, was translated into Latin and published as a separate text.

Rabbi Levi was also the first recorded developer of the camera obscura, a progenitor of photography, and the inventor of the Jacobs staff, a navigational tool that was used extensively by 16th-century sailors.

Some 300 years after his death, Rabbi Levi was honored for his astronomical work by a Jesuit priest, Giovanni Riccoli, who in 1651 published one of the first major maps of the moon's features, naming them after renowned scientists, astronomers and philosophers.

Many of the names were changed over the years, and their final designation was established by the International Astronomical Union, which approves additions as new lunar features are identified. The major additions took place after 1959, when the Russian satellite Luna 3 took the first pictures of the far side of the moon, revealing hundreds of unnamed features.

Rabbi Levi is not the only Jewish-named crater on the moon. There are at least a dozen others on the near side and perhaps 20 on the far side, including a smaller crater named after an even greater talmudic scholar, but a lesser astronomer, the Ibn Ezra.

But that's another tale...

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לשנה טובה תכתבו

A. B. Yehoshua

New magazine will highlight Israeli culture

By
ROSE KLEINER

TEL AVIV —

While Israel's political situation dominates the headlines, the country's dynamic cultural life continues to make impressive strides.

Thanks to English translations, some of the vitality in Israeli cultural life reaches the Diaspora. Today, writers such as A. B. Yehoshua, Yehuda Amichai and Aharon Appelfeld have become familiar literary figures on the North American cultural scene. With the launching of the Tel Aviv Review this appreciation of Israeli culture is bound to increase even more.

This magazine, which is distributed by Duke University Press, will be bringing Israeli and non-Israeli Jewish writing, in English translation, to readers around the world.

The contents will include translations from ancient and modern Hebrew literature, poetry, fiction and drama by non-Israeli Jewish writers, memoirs, interviews and essays on a wide range of topics of Jewish interest.

The Tel Aviv Review is an annual magazine. Its inaugural volume, 360 pages long, contains many works originally written in Hebrew. There are also some works which were originally written in French and Russian. These, along with the English writings, are all being published for the first time.

Volume I contains a section of fiction writing, with stories by Yoram Kaniuk and Yehoshua. It also contains essays on the Holocaust, literature and religion, an interview with Isaac Bashevis Singer and poetry by Amichai, Abba Kovner, Solomon Ibn Gabirol and others.

Volume II, with contributions by such figures as Appelfeld, Robert Alter and Leon Wieseltier, promises to bring an equally stimulating selection of writings.

According to the editorial board, the journal will attempt to present the best of Hebrew literature and Jewish culture, and to establish a meaningful dialogue between Israel and the Diaspora.

The magazine takes an independent, non-establishment stand with regard to the current political situation, as it relates to the realm of literature and culture.

In future isssues the journal plans to invite the participation of prominent non-Jewish writers, who have an interest in Israel and Judaism.

The editor of the Tel Aviv Review is Gabriel Moked, and the honorary chairman of the board is Sir Isaiah Berlin. Contributing editors come from the U.S. (Irving Howe, Robert Alter), the United Kingdom (Gabriel Josipovici, Nocholas de Lange) and Israel (Yehuda Amichai, Aharon Appelfeld, Amos Oz, and others).

The emphasis of the magazine will be on the pluralism and unique character of the spiritual, cultural, literary and artistic trends in Israel.

Charter subscribers to the Tel Aviv Review can take advantage of a special offer available presently.

They can receive a free copy of volume II by submitting an order for volume I. Volume II is scheduled to appear in August. For more information write to Duke University Press, Journals Department, 6697 College Station, Durham, NC 27708.

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לשנה טובה תכתבו

Israel's only red deer a profitable venture

By
DANIEL GAVRON

ABIRAM, Israel —

Despite the hot summer day, the air in northern Galilee is cool and fresh. The dark green oak forest undulates over the hills, and the stately creatures approach gracefully through the trees, their superb antlers held high.

"That pair should be worth at least $600," says Rina Gur-Lavie, pointing to the lead stag's branching horns. "They go for $100 per kilo in the Far East."

Rina and her husband Michael are breeding red deer in 700 dunams of forest near Abirim, their mitzpe (lookout) high up in the mountains between Ma'alot and the Lebanese border.

Venison is kosher, provided it is properly slaughtered, and the skins of the deer are suitable for Tora scrolls. But the main source of the income from the herd will be antlers, which they plan to export to the Far East where they are much in demand as aphrodisiacs.

"We will send the antlers packed in ice to Bangkok or Tokyo," explains Rina. "There they will be ground down and processed."

Rina and Michael have been living at Abirim for seven years. Rina comes from Beit Zayit near Jerusalem, where her father is a shepherd. Michael, born in Haifa, studied civil engineering in Toronto.

They have four children between the ages of 7 months and 6½ years. "I must emphasize that this has nothing to do with the antlers," jokes Rina as we sit on the front porch of the Jewish Agency caravan in which they have been living since they came to Abirim.

Only two of the 25 families there have built houses; the others are waiting to consolidate their economic situation before building.

* * *

Michael and Rina resolved early on that they wanted to have a private farm. Michael wanted some land of his own, where he could raise livestock, so they started checking out the various lookouts established by the Jewish Agency in Galilee in the 1970s, setting finally at the newly established Abirim.

Only three of the 25 families are farmers. The others work in the region as engineers, teachers, and computer programmers.

The Gur-Lavies started with sheep from Rina's father, but the countryside around Abirim was too rugged for them. Eventually they changed to black goats, which live off natural pastures and provide some milk, although the main product is meat. "The meat is kosher," says Rina, "but Jews are just not used to eating it."

Five years ago, Robert Jankel came to Israel from England, where he runs a deer farm with a proposal to start a deer farm in this country. A number of sites were investigated, but Abirim proved the most suitable, mainly because of the oak forest, where the deer browse off the lower branches and shoots without harming the trees.

Raised for venison

In England, Jankel raises red deer only for venison, as animal-rights groups have secured legislation banning the trade in antlers. However, Australia, New Zealand, Germany, Yugoslavia and Hungary all do good business with the Far East, where the demand is so great that there is a stock-exchange for animal horns.

Jankel saw the intoduction of red deer as part of his plans for making aliya. The Gur-Lavies were approached by the Jewish Agency, which offered a grant for the project, and they became Jankel's partners.

Arrived on El Al

In December 1985, 50 red deer, including four stags, arrived on an El Al cargo jet from England and were introduced into the forest, where 700 dunams had been fenced off with a special 2-wire fence imported from New Zealand and paid for by the Jewish National Fund.

The Gur-Lavies swapped some deer with the Biblical Zoo in Jerusalem, and the newcomers started to breed. Today they have 60 in the herd, and are aiming for 100 stags.

In 1986, Jankel bowed out of the business, exhausted by the bureaucratic run-around.

* * *

In the first year, the red deer grows a pair of single horns; the second year, the antlers start to branch; and in subsequent years, they grow increasingly larger. Harvesting the horns starts from the second year. The deer shed their antlers annually, but in order to be marketable, the antlers have to be "live." Consequently, they are sawn off some time before they are due to drop off.

Aren't the Gur-Lavies concerned about possible sufferings?

"It seems to be like cutting toenails," replies Rina. "We have been told by the experts that the deer do not cry out, and apparently suffer no pain."

So far, the red deer project has been all investment, as the Gur-Lavies live off the income from their sheep.

"It's a long haul," stresses Michael. "We cannot yet say the red deer is established in Israel. Robert was the 'father' of the project, and now we (the 'mother') have to carry on alone."

They hope to start harvesting the antlers in about two years. Surplus does will be slaughtered for meat. Although the latter is kosher, it is not clear how good the market for venison will be here, but there is great demand in Europe.

In addition, two yeshivot and a rabbi from Jerusalem have already made inquiries about receiving skins, as the red deer is apparently "pure" and its skin is eminently suitable for Tora scrolls.

In addition, the couple hopes to sell specimens to the Nature Reserves Authority, so that there will be herds of red deer wherever the pasture and forest can support them. "They are beneficial to the ecosystem," Michael points out, "and they fit in superbly with the scenery."

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לשנה טובה תכתבו

Spain is hoping for an increase in Jewish tourism

MADRID (JTA) —

A tourism agreement signed here recently by Spain and Israel may open the way for broader cooperation between the two nations.

While the Israelis are anxious to receive more visitors from Spain, the Spaniards hope their pact with Israel will lead to a breakthrough in American tourism to their country.

At present, Spain attracts mainly European tourists, but relatively few Americans. Wealthy Jews from the United States would be welcome visitors in Spain.

Cooperation with Israel in that field, plus Spain's recent emphasis on its rich Jewish cultural heritage, are considered ideal ways to gain the good will of American Jews.

Officials here hope to end the isolation of Spain that has persisted in Jewish circles long after the end of Francisco Franco's dictatorial regime. Madrid's establishment of full diplomatic relations with Israel in 1986 was seen as the first step in that process.

Israel's minister of tourism, Gideon Patt, recently spent almost a week here, visiting Toledo and other sites of particular Jewish interest.

Patt had two days of meetings with Jose Barrionuevo, Spain's minister of transportation, communications and tourism, and with the vice minister for tourism, Ignacio Fuejo.

They are busy planning for 1992, when Spain will observe for a full year the 500th anniversary of Columbus' discovery of the New World.

It is also the 500th year since the expulsion of Jews from Spain by King Ferdinand and Queen Isabella.

Spanish officials are speaking now of a "Reencuentra" — a new encounter between Spanish and Jewish cultures.

The officials who attended the talks with Patt view the commemoration as an excellent opportunity to build on the historic ties between Spaniards and Jews.

They said Spain hopes to attract Israeli and other Jewish visitors from all over the world to such places as Toledo, Granada and Seville, where Jews once made important contributions to science, medicine, culture and politics.

An official of the Spanish tourism ministry stated: "Not only are we aware of the outstanding Jewish acheivements here, we have launched an ambitious program aimed at preserving and, if necessary, renovating buildings and monuments which remind us of our Jewish past."

A working group has been assigned to arrange tour programs of special interest to people who want to trace the sources of Sephardi culture.

Patt said he was deeply impressed by the sincere efforts the Spaniards are making to keep memories alive and, wherever possible, establish new contacts with Jewish groups.

He and his hosts agreed on the need to launch an information campaign.

Spanish tourism to Israel increased by 40% last year. But the numbers are lower than for other Western European countries.

One reason is that Spaniards do not regard Israel as a vacation land. Extensive media coverage of the Palestinian uprising has given the impression that Israel is a dangerous country to visit.

Patt's efforts to overcome that image were not made easier by the prominent media coverage given Silvia Martinez, a Spanish student from Barcelona who was injured in the bus disaster on the Tel Aviv-Jerusalem highway July 6.

But in the long run, Spanish tourism to Israel may have a chance. Many visitors to date have been members of religious groups interested in the Holy Land.

Lately, Spanish scholars, intellectuals and others have come to Israel to discover the wide range of activities and events it offers.

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לשנה טובה תכתבו

Think tank makes recommendations to improve services

Israeli absorption problems studied

NEW YORK —

A new think tank formed in Israel by the American Jewish Committee to deal with Israeli immigration and absorption problems has just made more than a dozen recommendations for improvement of immigrant services in the areas of housing, employment, information, education and child care, stipends, municipal involvement, and immigrant organizations.

In announcing the recommendations, Ira Silverman, AJC executive vice-president, said: "The overwhelming difficulties facing Israel's immigration and absorption services have sharply emphasized the need for improved communication among the bodies responsible for these services: the ministry of absorption, the Jewish Agency, and the various immigrant organizations. AJC has tried to meet this need by establishing a think tank in which professionals from these bodies can meet regularly and set an agenda that reflects the most pressing issues.

"We think this new group can devise fresh and productive ideas to help solve these problems, which are very important both for Israel and for the individual immigrants."

Gary Rubin, AJC's director of national affairs, whose presentation in Jerusalem on immigrant issues launched the think tank last December, noted that "Israel must now integrate increasing numbers of newcomers as more Jews gain freedom from the Soviet Union. All projections are that this flow will rise dramatically over the next year. Moreover, immigration has risen from other places where change is affecting Jewish communities, such as Argentina.

"It is urgent that Israel moves now to insitute the recommendations in this report, since an improved absorption system is vital to the positive adjustment of this population to Israeli society. We are most pleased by increased Jewish movement to Israel, and pledge to do all that we can to aid in making these newcomers productive members of their new country as quickly as possible."

The recommendations are contained in a booklet, Interim Report: Think Tank on Immigrant Absorption and Acculturation, prepared by Ronald Kronish, head of AJC's Israel office. Among the problems and suggested solutions cited by the booklet are these:

• **Housing:** "The present practice of providing the immigrant with hotel facilities during his first days in Israel only serves to aggravate his 'culture shock.' He receives insufficient information in the hotel which would help him begin to search for more permanent housing." Moreover, says the booklet, his unfamiliarity with the language and with Israeli legal procedure increases his difficulty in finding rental housing and both public housing and private rentals are scarce. The booklet recommends that:

1) A professional should be available to assist the immigrant in his search for housing.

2) Additional spaces in the absorption centre framework should be made available immediately for immigrants arriving in the months ahead.

3) To speed the immigrant's move from hotel or absorption centre, the Israel Government, with the help of appropriate organizations, should develop a considerable reservoir of rental public housing.

4) To the greatest extent possible, immigrants should be housed, during the initial absorption period, in areas that can help them integrate speedily into Israeli society.

• **Employment:** Under the present system, says the pamphlet, immigrants are channeled through the government employment service, but "government employment offices have few jobs to offer, and the immigrants must spend hours waiting in line, developing "feelings of hopelessness and frustration." The booklet recommends:

1) A coordinated employment counseling network should be established to link all employment counseling networks into one central data bank that could act as a resource centre for all organizations.

2) This network could include the role of "job developer": it could create jobs by approaching employers and selling the immigrant's skills.

• **Education and Child Care:** "Immigrants arriving in mid-academic year find it difficult to place children in already crowded facilities. Mothers of young children often cannot take advantage of their right to learn Hebrew in an ulpan, because they do not have access to affordable child care facilities." The think tank recommends:

1) Mothers of young children "must be permitted to exercise their right to learn Hebrew in the ulpan framework, and the authorities should provide supplemental child care facilities immediately."

2) Additional child care facilities, which the immigrants can afford, should also be established.

The think tank report also recommends that municipal authorities be involved "as active partners on all levels of the absorption process." In general, says the report, "municipalities in Israel have been largely uninvolved in the absorption process, but we have discovered that such involvement has been successful in helping to provide suitable education and child care facilities, identifying job opportunities, and developing an adoptive framework of native Israeli families."

The report also urges that immigrant organizations — which "provide an invaluable support system for the new immigrants" — be fully integrated into the absorption system, and that stipends to new immigrants be adjusted to reflect real living expenses.

Scientists in Israel, U.S. collaborate on varied projects

JERUSALEM (JPFS) —

The U.S.-Israel Binational Science Foundation (BSF) will spend $13 million this year on over 400 new and ongoing research projects, ranging from superconductors to Moroccan Jewish society.

"This is the highest number of projects activated since the establishment of the foundation in 1972," BSF director Dr. Ze'ev Rotem said.

The projects, which are all collaborations between U.S. and Israeli scientists, are funded from the interest on a $100 million endowment set up by the governments of Israel and the U.S.

The endowment is intended to promote cooperation in basic and applied scientific research of interest to the two countries.

Projects are carried out by over 3,500 scientists in all Israeli universities and some 200 institutes in the U.S.

New projects approved by the board include the study of changes in the world's climate from the "greenhouse effect" and protein engineering research aimed at developing new drugs against cancer and AIDS.

Work in the fields of oceanography, energy, health, biology, physics, chemistry and mathematics receive funds.

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לשנה טובה תכתבו

Many lived on slopes of Mt. Hermon

Ancient Jews made home in Lebanon

The following article by archeologist SHIMON DAR on the Jews of Hasbeya, Lebanon, was exerpted from an adaptation which appeared in Hazon, the publication of the Gesher Foundation. It originally appeared in the English publication of the Society for the Protection of Nature in Israel.

* * *

Research in the history of Israel has brought to light the existence of a number of Jewish communities that persisted here until modern times.

Among these, the Jews who lived on the slopes of Mt. Hermon occupy an important place.

Foremost among the Jewish communities on the slopes of the Hermon was that of Hasbeya — a fortress-like mountain village 22 km. north of Metulla.

The Jews of Hasbeya lived there without interruption from the days of the Hasmoneans to the end of the 19th century, when as a result of wars and persecutions, they were forced to abandon their homes.

Many moved south to Palestine, where renewed Jewish settlement efforts provided a more congenial environment. Their descendants can be found today throughout Israel.

Jews of Hasbeya

There are a number of references to the Jews of Hasbeya in the written records. The earliest date to the writings of Josephus and the Rabbinic literature of the first centuries of the common era.

The Cairo Genizah, records of travellers, and various chronicles from the Middle Ages to our own day provide additional information.

The Jews of Hasbeya were as sturdy and warlike as their Druze neighbors, whom they resembled in dress and manners. They lived in a special quarter of Hasbeya and owned land on which they raised crops, vines, sheep, cattle and horses.

They were especially renowned for the monopoly they had over making soap from olive oil, which they sold to the inhabitants of the region for raising silkworms and dying garments.

Some of these skills, reported by the traveller Benjamin of Tudela as early as 1163, were still practised until the end of the last century.

There are many tales of the pugnacious qualities of the Jews of Hasbeya. One of these, dating to 1777, concerns a daring escape from the governor's jail. Another, of 1825 vintage, was reported by Rabbi Joseph Schwartz, a resident of Jerusalem at the time, and a geographer and historian of the Holy Land.

"They (the Jews) are well-liked by the Druze, are strong and valorous and work the land like the other mountain people. Their daughters too, tend their flocks with bow and spear in hand to fight off wild beasts and birds of prey.

"Some years ago a Jewish girl of Hasbeya went out with her sheep — bow on her hip — and an Ishmaelite came to torment her for there was no one in the field to help her. She warned him, "do not touch me or I will surely kill you" but he paid no heed and she shot him with her weapon and he died before her. And this thing was brought before the judges and they extolled her deed in the gates."

Jews of Hasbeya were sought after as fighting men by local rulers, and there are records of decisive engagements in which they played key roles.

But not even the physical strength and courage of the Hasbeya Jews could save the community from blood-libel accusations by Maronite Christians and from the side-effects of the mutual massacres of Christians and Druze that shook the area in 1860. In Hasbeya alone, 780 Christians were slaughtered and most Jews left their ancestral homes for Damascus, Beirut, Sidon and elsewhere.

In 1888 a final attempt was made to restore the Hasbeya community. This was the result of a visit to the area by Baron Edmond Rothschild, who, surprised to come across a rural Jewish community on the slopes of the Hermon, asked them to state their wishes.

The remaining Jews of Hasbeya asked for the means to repair their synagogue and school and for a teacher. Rothschild donated 170 pounds in gold and the job was soon carried out. It appears, though, that the noted philanthropist was already planning to transfer the remains of the community to Rosh Pina, where he had established a silkweaving industry a few years earlier.

In 1885, there was a shortage of skilled workers at the silk factory, and the Jews of Hasbeya were eventually induced to move there. By 1913 only three Jews remained in Hasbeya, and when the last of them died, in 1915, it marked the end of over two millennia of Jewish settlement there.

The story of the Hasbeya Jews in the Land of Israel proper is no less interesting, and here, the memoires of their family members round out the tale.

Since they lived so close to the land and were completely part of the surrounding culture, their resettlement in Galilee presented no special problem of acclimatization.

From among the silk workers of Rosh Pina came the first of the armed Jewish guards in Galilee and the North.

Their courage, plain-thinking, and the intimate knowledge of local customs and mentality became proverbial in the annals of Jewish self-defence in the country. Their descendants, to this day, fill active roles in Israel's defence forces.

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לשנה טובה תכתבו

It's time to assist Holocaust rescuers, says California rabbi

RABBI SCHULWEIS, spiritual leader at Valley Beth Shalom Congregation in Encino, Calif., is the founding chairman of the Jewish Foundation for Christian Rescuers.

* * *

LOS ANGELES, (JTA) —

The call came from Esther Brenner, a coordinator of the West Coast region of the United States Holocaust Memorial Museum. Had I heard of the predicament in which Irene Opdyke found herself?

Her husband, Bill, was afflicted with Alzheimer's disease, and Irene had neither the resources, skills or place to take care of her husband. Could I be of help?

I knew Irene Opdyke. Now in her late 60s, Irene is a Catholic Polish woman who in her teens was responsible for protecting, hiding, feeding and clothing 12 Jews caught in the murderous vice of Nazis in a Polish village.

At the age of 19, Irene had witnessed a death march through the town — Jews pushed and beaten, paraded by the Nazis to their slaughter.

She would never forget the callous shootings of shivering Jewish men, women and children plowed into a shallow grave. In Irene's words, "The earth was heaving with the breath of those who were buried alive."

She took a silent oath to save whomever she could from that unspeakable fate. Forced to serve Nazi officers as a servant in the village of Tarnopol, she came to know 12 Jews — former businessmen, nurses, a medical student, and a lawyer — all of whom were consigned by the Nazi to the most menial work.

Irene befriended them, passed information about Nazi plans to raid the ghetto along to the 12, who, in turn, transmitted the murderous designs to the ghetto. Because of this network of information, some Jews were able to escape to the forests; others were able to hide outside Janowka, near Tarnopol.

When Irene learned of the planned liquidation of the ghetto, she hid "her Jews" in a cellar, knowing full well the implications of her act.

It was no small risk to help Jews. Posters appeared in the town announcing, "This is a Jew-free town. Anyone helping Jews escape will be subject to death."

Given the history of anti-semitism in Poland, it is all the more remarkable that there were Christian Poles who risked life and limb to rescue Jews.

After a call from Brenner, I contacted Irene and found her in a state of agitation. She felt alone, helpless and knew no place that could take care of her husband.

I then contacted Sheldon Blumenthal, executive director of the Jewish Homes for the Aging in Reseda, Calif., requesting the admission of Bill Opdyke.

He explained some of the difficulties involved in such a decision. The Opdykes were not residents of the County of Los Angeles; the Homes was critically short of beds in the intensive-care unit; the Homes was a sectarian institution.

Offered refuge to Jews

I told him who Irene Opdyke was and what she had done in those dark days. Who could use rules and regulations to turn down this woman who seeks sanctuary for her husband, when she broke so many edicts to offer refuge to Jews?

To the glory of the Jewish Homes for the Aging, the admissions rules were circumvented and Bill Opdyke, age 80, is now cared for in the Homes' special unit for people afflicted by Alzheimer's and similar ailments. Bill Opdyke lives safely among the relatives of the Jewish people, 12 of whom his wife saved.

The Christian rescuers discovered through the testimony of Jewish survivors, did not and do not seek rewards. They are mostly modest people who see nothing extraordinary about their altruism.

The rescuers are no supermen or superwomen. They are ordinary people who, in crisis, have done extraordinary things. They managed to transcend their own circle of faith and even the prejudice of their environment to save Jews in the name of the Creator who transcends all faith, races and peoples.

There is goodness in the world and it must be identified, publicized and appreciated. To extend our support to those who have shown how to leap over the barriers of provincialism is to exercise a modest form of poetic justice. They are living witnesses to the altruism of men and women of blood and flesh.

And there are yet, in the land of the living, persons who risked life and limb for others, who must not be forgotten and whose remaining years should be lived out with respect and dignity.

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לשנה טובה תכתבו

Variety of mikvaot are available in Jerusalem

By
LESLIE GOTTESMAN

JERUSALEM —

The vast network of Jerusalem's mikvaot (ritual baths) are out of sight, but for the religiously observant population, not out of mind.

The source of ritual immersion is in the 12th chapter of the book of Leviticus in which women are mandated to cleanse themselves from a state of "ritual impurity." According to Rabbi Shlomo Riskin, dean of the Ohr Torah network of educational facilities, the cleansing process is not directly connected to a physical state but to a cyclical period of symbolic or actual loss. It follows a symbolic mourning period — the loss of a possible life that comes with menstruation.

The prevalence of mikvah facilities in Jerusalem is no modern phenomenon. During both the First and Second Temple periods, more than a quarter of a million Jews would bring their first fruits or animals for sacrifice at the Holy Temple before the three pilgrimage holidays of Succoth, Shavuoth and Passover.

In each instance, the worshippers were required to immerse themselves in a ritual bath, hence the necessity of constructing innumerable mikvaot in the vicinity of the Old City — many of which still exist today.

Designed according to precise specifications, the mikvah itself looks like an oversized bathtub with steps leading down to it. It is filled about four feet deep with city water that flows through an adjoining storage bin containing water from a natural source, such as rain.

The point at which the heated water is funneled between the two pools of water is called "haneshika" or "the kiss."

At some mikvaot, like the one in the modern Jerusalem neighborhood of French Hill, only rainwater is used in the mikveh, as well as supply pools. In the mikvah pool alone, that represents 1,000 litres of what's referred to as "mayim hayim," or water in its natural state.

Nearby are dressing rooms with bathtubs or showers for preparations, storage spaces filled with bathing supplies, a waiting room and areas for drying hair and applying cosmetics. In one of the newest facilities, a tea room has been added and preparations have been made for a beautician and cosmetologist.

All are open for use throughout Jerusalem only after sunset, seven days a week, when ritual immersion is permissible and the mantle of nightfall enfolds the women attending in secrecy.

It's no wonder that the presence of mikvaot in Jerusalem is a secret. The buildings in which they are housed are intentionally nondescript, if not totally concealed. Finding most facilities requires ingenuity.

The entrance to the Rehavia mikvah, for one, is flush with the right side of the distinguished Ha'Ari Street synagogue. Exploring the House of Worship from its left wing would lead to an additional door at the rear of the structue.

Through the back door, a narrow passageway leads to a tidy, more spacious waiting room, recently renovated with Italian imported marble wall tiles. Hallways radiate out in different directions, lined with bathing rooms which adjoin either private or shared mikvaot pools.

Although most Jerusalem mikvaot are built into synagogues, ostensibly for cost efficiency, their interiors range from modest, in the older Jerusalem neighborhoods, with two or three shared ritual pools, to quite luxurious, the mikvah in the predominantly Orthodox western neighborhood of Har Nof.

Housed in an imposing structure and set on a hill that towers over steeply landscaped houses, the complex interior includes no less than nine ritual pools set at various angles off the modern bathing facilities. The waiting and make-up rooms are well-apointed with angled mirrors and attractive marble walls.

A similar sense of spaciousness is apparent in the privately built mikvah in Bayit Vegan, also an enclave of religious Jews. Divided between two floors in a separate, inconspicuous building, the upstairs floor is set aside for men, many of whom, in Jerusalem, ritually immerse themselves every morning. In all, that facility contains ten ritual pools in handsome quarters.

And in the largest mikvah structure in Jerusalem, in the old Baka neighborhood, not only is there a section for the celebrating female family members of "kallot" or brides, but an entire division for the handicapped.

Disabled women from all parts of Israel avail themselves of either of two specially designed lifts that allow them full immersion in the ritual pool. The staff receives specialized training in the physical as well as emotional handling of the handicapped.

Probably the most unusual of Jerusalem structures are the igloo-shaped mikvaot erected in the modern outlying neighborhoods of Jerusalem: Gilo, Ramot, Talpiot Mizrach and Neve Yaakov. Spherical in design, they are constructed as two-story pre-fabs and are comprised of two mikvah pools in adjoining facilities off narrow hallways.

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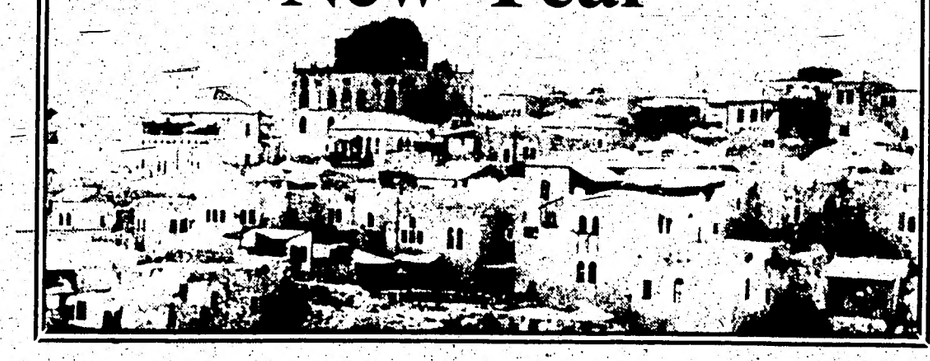

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לשנה טובה תכתבו

Helped ensure proper service

Tips were the first and last resort

By
MARCEL STRIGBERGER

The word "tips" is an acronym for the phrase "to ensure proper service." At least that's what the little card pasted over the room television set by the chambermaid read at our Catskill mountains resort where we recently spent a week trying to ensure proper service, from everyone it seemed.

It was about an hour before check-in time as we arrived at the registration desk of our hotel. We had been travelling for over eight hours and I was eager to get to the room and stretch out.

"It's another hour until you can get your room sir," the desk clerk announced with a smile.

"Is there nothing you can do to see if our room is ready now?" I asked innocently, trying at this time only to ensure advance service.

She looked around and handed me an envelope. "Perhaps I could ask housekeeping to work a little faster on your room," she cackled. "The poor chambermaids are usually bushed around this time of day."

I was about to protest when my wife suggested that our long awaited second honeymoon should not start off on the wrong foot over a couple of bucks. I agreed and slipped a $5 bill into the ransom envelope.

My wife, a hawk eye as always quickly grabbed the envelope and made me replace the bill with an American fiver. "Do you want them to put us up in the linen closet?" She muttered angrily.

We waited for the clerk to make a quick call and lo and behold our room was suddenly made ready and available.

The only thing between us and our room now was a two floor elevator ride and the bellhop. Before I could finish protesting that I only had one suitcase that weighed about four pounds wet, Richard the bellhop had our solo bag on his huge trolley which could accommodate the contents of a Greyhound bus.

We got to room 290 and I gave smiling Richard his "mandatory $3 per room." I think however that Richard got the short end of the stick. He could have made much more had he hooked up his trolley with a meter.

We examined our room and noticed another envelope with a message on it reading, "My name is Irma and I'm your chambermaid. I'm also a single parent trying to raise seven children." I felt guilty as I sat down on the bed and accidently ruffled the bedspread.

We decided to explore the grounds a bit before dinner. I figured a heavy ingestion of that mountain oxygen before meeting our waiter would be a good idea.

Dinner time. And the only thing between us and a fine dinner was the maitre d'.

Experience has shown that the typical hungry patron is unable to find his own table by himself and accordingly to help him chart the course the resort provides the services of a maitre d'.

After announcing my name to an attendant at the entrance he pointed out that we would be sitting at table 11 for the week and that we would be lead there by Henry, the maitre d', whose pockets I noticed were already bulging, having been fed by anxious patrons desirous no doubt to reach their respective tables expeditiously and in safety.

Henry discreetly stretched out his hand after reaching the summit of the expedition. Very reluctantly I slipped him a dollar bill, American.

The menu looked good. The waiter, Fred, introduced himself and the busboy, Ramon, his accomplice. We suddenly remembered that little card pasted on the room tube that said that it's hard for establishments to find and keep efficient dining room help and that we should remember our responsibilities as patrons to ensure and maintain the present high standard.

Fred and Ramon however were to be taken care of at the end of the week and so we had a reprieve. And it was not as if we had to pay Henry again for the return trip to the dining room exit. We had already mastered that terrain.

In the interim the tag team boys were going to do everything in their power to ensure a proper tip. They hovered over us like helicopters never more than a snap of the fingers away.

Late at night after we went to bed, we had difficulty falling asleep. It seems the room was facing the lounge where Tony's Magnificent Trio was blasting away into the wee hours of the morning.

The drums sounded like they were outside our window. As the resort had a reputation of being a honeymoon haven, I thought perhaps some sadistic Romeo wanted to serenade his masochistic bride and he hired Tony who took his trio in front of our window by mistake.

We complained to the management and they were able to find us another room only after the third day and after the strategic planting of a few more greenbacks.

The week ended quickly enough. After a lavish breakfast on the final morning we left table 11 for the last time, passing Fred and Ramon who were standing nearby like smiling toll booths. And of course we paid our homage to them.

We checked out, not forgetting Irma and her seven kids, for whom we left something in an envelope which we found taped on the washroom mirror.

As we were leaving the hotel lobby another gentleman approached us, his right hand held out waiting for a hand out. I was curious who he was as I had never seen him before. Before I could ask, he said, "Don't forget about me and my trio."

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לשנה טובה תכתבו

Launched to celebrate country's 40th birthday

Permanent Israel-Diaspora cultural exchange urged

ORA GOLDENBERG chairs Keshet — Cultural Projects Promotion, and was the Israeli delegate to the steering committee for cultural exchange between Israel and the U.S. as part of the celebrations of the 40th anniversary of the State of Israel. She urges a permanent program of cultural exchanges between Israel and the Diaspora.

* * *

To help celebrate Israel's 40th anniversary, the Charles R. Bronfman Foundation (CRBF) initiated Project Independence and Interdependence, a move which lent impetus to the establishment of Keshet, a public agency founded by the cultural administration of the Israeli ministry of education and culture, the foreign ministry, and representatives of the cultural institutions creating artists' associations in Israel, all of whom were determined that the project should eventually achieve permanent status.

It was an awareness of the crisis in relations between Israel and the Diaspora, as well as concern for the growing alienation of the younger generation of Jews abroad both from the traditional frameworks of the Jewish community and from Israel, that led to the establishment of Independence and Interdependence.

The architects of the program, CRBF (Montreal), the National Foundation for Jewish Culture (New York), and Keshet (Israel) were guided by their faith in the huge potential of cultural activities to further the dialogue between Israel and the Jewish communities abroad, a dialogue focusing on values, identity and ideology.

Israel's 40th anniversary was the original motive for the project, defined as a program of cultural exchange between Israel and the Jewish communities of the United States and Canada.

Indeed, in the early stages the celebratory side of the program was stressed in a desire to demonstrate Israel's achievements in the fields of culture and art. There was a decided inclination to launch a cultural dialogue in a festive atmosphere. But the joyous mood was almost immediately dispelled.

Those involved in the project soon found themselves working under new conditions created by the intifada and the dispute over "Who is a Jew?" These unanticipated circumstances created the opportunity to present a different Israel.

Ora Goldenberg

Against the background of the shocking pictures screened daily throughout the world, the cultural dialogue took on a deeper meaning and offered an alternative perspective on Israel. As the program proceeded, we became increasingly aware both of the widening gap between the two sides and of the potency of art where politics and diplomacy are powerless.

Project Independence and Interdependence was designed to operate on various levels, and constituted an important forum for discussion among all those involved: the planners, leaders, participants, audiences and media.

Accordingly, a variety of activites were planned: meetings, discussion groups and seminars for decision-makers; conferences and festivals likely to arouse public attention; and performances, films, workshops, master classes, meetings among artists, theatre groups, and post-performance discussions aimed at establishing intimate contract with small and cohesive audiences.

The exchange of groups and artists was mapped out in joint discussions between the Israeli delegates (Keshet) and representatives of the Jewish communities of Canada and the U.S.

The project's activities ran intensively for an entire year, ending last April. More than 500 troupes, creative artists, authors, critics, students and arts administrators from Israel and North America took part in the performances, workshops, lectures and demonstrations presented before tens of thousands of people, not only in the major centres, but also in outlying communities.

Although this project was initiated as part of the celebration of the 40th anniversary, Independence and Interdependence began a cultural and educational process which is by nature a lengthy and ongoing one. Something of its potential capabilities might be learned from the experience of the Omanut Le'am (Arts for the Nation) program in Israel.

Omanut Le'am was designed to make use of the arts to help bridge the cultural gaps between Israelis from different backgrounds. Its impressive achievements, as well as those of Independence and Interdependence, have convinced Keshet to take up the challenge of breathing new life into this idea — but this time for the nation in the Diaspora: cultural exchanges between Israel and Jewish communities throughout the world.

It is a difficult and complex challenge and the first step must be a concerted effort aimed at turning Independence and Interdependence into a permanent institution operating on a continuous, systematic, and long-term basis.

We must set about immediately to recruit all of the necessary resources — intellectual, organizational, financial and cultural — in order to establish cultural relations between Israel and the Jewish communities abroad on a firm foundation and to tap the potential of the arts as a means of information, thereby beginning a new chapter in relations and cooperation between two worlds so closely bound together by their common fate, history and culture.

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לשנה טובה תכתבו

Jewish cemetery is restored in Saskatchewan

WINNIPEG —

The cemetery that served the Jewish Colonization Association colony in the area of Hoffer, Sask., has been restored by the families of the pioneers buried there, The Jewish Post & News reports.

About 25 members of families whose parents were buried in the cemetery of the Sonnenfeld Colony, located west of Estevan and south of Weyburn, assembled in May to hold the dedication and unveil a plaque.

The cemetery had become sadly neglected. Its fence was down, grave curbs were broken or crumbling, the grass was neglected, weeds flourished and the ground was pitted with badger and gopher holes.

About two years ago, Usher Berger, who still farms in the area and whose father Philip is buried there, and Nachman Feldman, whose mother Berthais is also interred there, became president and secretary respectively of the Sonnenfeld Cemetery Inc.

Murray Hoffer, son of Meyer, a colony founder, became the third member of the corporation.

With their own contributions and with funds gathered from children of the pioneers buried in the cemetery, they proceeded to restore it and make it a memorial to the Jewish pioneers who farmed the lands in the area.

Holes were filled, weeds removed, grass was trimmed, grave curbs were repaired and a beautiful white fence was built around the site with a decorative gate at the entrance. With help from the Saskatchewan government, a bronze plaque was installed at the entrance.

By coincidence, the Regina community had planned the commemoration of the 40th anniversary of the building of the Beth Jacob Synagogue. Part of their celebrations included visits to rural cemeteries in Saskatchewan.

Issy Steen, president of Beth Jacob, and Abe Zeisler, ritual chairman, came out to help with the religious part of the celebration.

A solemn ceremony took place and the bronze plaque was unveiled.

The inscription reads:

"In 1906, a small group of Jews homesteaded here seeking agricultural land and religious freedom. More immigrants followed and a successful Jewish colony developed.

"It was named after Dr. S. Sonnenfeld, a director of the Jewish Colonization Association which originally provided loans and cultural aid and subsequently funded further immigration. Colony population peaked at 277 C.A. 1929 and a viable community remained until early 1960.

"This plaque is dedicated to the memory of those Jewish pioneers whose determination and vision tamed a wilderness.

"Erected in 1988 by Sonnenfeld Jewish Cemetery Inc. and the Government of Saskatchewan.

Shaare Zedek treating stunted growth defects

JERUSALEM —

Anat is a dainty, pretty and poised young lady of 14½ years. She is like most of the girls in her grade 9 class, except for her size — she is only 1½ metres tall.

She had 'grown' seven cm in four months, the result of a second operation and "limb lengthening" treatment in the orthopaedic and nephrology departments of Jerusalem's Shaare Zedek Medical Centre.

Born with a nephrological malfunction which resulted in stunted growth and deformed bones, Anat has been under treatment since birth. Her first operation in 1978 corrected her deformity; 1987 surgery lengthened her lower legs. At that time, she measured only 1.37 meters.

Prior to surgery, a CT Scan takes an exact measurement of the bone. The operation involves placing two pins on either end of the bone — in the leg, on the femur or tibia with the bone cut in the center so as not to injure surrounding tissue.

Pins are attached to a metal tube outside the body, which holds a screw for tightening. Anat herself turns the screws 1 mm per day and can attain a growth of 20 cm over a year of treatment.

Though this procedure is not new, it is not widely known that it is possible to lengthen the legs and arms of dwarfs. A dwarf is an abnormally undersized person, usually deformed in some way (whereas a midget is a perfectly formed very small person).

Several dwarfs are treated every year at Shaare Zedek. Surgery is usually performed only after growth is completed, during adolescence, with psychiatric follow-up.

"Limb-lengthening" is also used for patients with one leg shorter than the other as a result of a birth defect or accident.

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לשנה טובה תכתבו

Arrived in hamlet stiff from cold

How fish dealer brought live carp to Toronto in 1928

The wave of immigrants that fled to Canada from the Russian pogroms and customary other forms of European anti-semitism in the early 1900s were crowding the Toronto streets of Keinsington and D'arcy and Augusta and Baldwin. Pushcart peddlars went from door to door, buying and selling "shmattes" or pots and pans.

ANNA SEAMAN writes about her father, Nat Seaman, who had saved a few dollars, and invested in a store — a property where he could live upstairs with his family and make a living downstairs in the store.

* * *

My father opened a fish store where Jewish housewives could buy fresh fish (even then, Yiddishe mamas were smart — they knew that fish was "brain food" and for their husbands and children). But where could he get fish wholesale, with no capital and no credit?

Well, his brother had a successful fish store, and he sold Nat four boxes of fish a week at the same price that he sold retail in his store. Therefore, when Nat charged 5¢ more per lb., a block away, most people stayed away.

He had to do something. It was winter and his wife needed a warm coat, his children needed shoes and galoshes — and everyone was getting very tired of eating only fish (at least we never starved).

The most highly prized fish, in those days was live carp but, in the middle of winter, how could he find that? He had heard that there were live fish farms where fish were cultivated in huge ponds. Impressed with the great democracy he now lived in, he had the courage to go down to the City Hall and inquire where, in Ontario, there might be such farms. He didn't mind the bureaucracy a bit as they sent him from one department to the other.

Finally, in the department of fisheries, he found a kindly clerk who didn't mind getting out the detailed maps showing where the fish were grown for sale, and he was directed to a tiny hamlet called Janet Creek, near London.

He bought a one-ton truck (on credit and a smile), had a tinsmith make him a big tin tank — after all, he was going to bring those fish home alive — told mother to pack him a lunch and a supper and off he went — but first, he borrowed $10 for gas on the way.

It was January, 1928, the speed on the icy roads was 30 mph, and there was no heater in the truck. He stopped often to get $2 worth of gas and a five-cent cup of hot coffee, so that he could keep checking on his directions.

Finally, after many long, cold hours, he found Janet Creek — a hamlet consisting of about six houses. He knocked on the door of the first big farm house and, stiff with cold, almost fell in when the big farmer answered the door. When he said he wanted to buy fish, the kind man insisted that he come in and warm up.

A large family was seated at a big table groaning with hot food. They invited him to join them but he declined, saying he would just have a hot drink with his own sandwich. They were all interested in where he had come from and marvelled that he had managed to find their farm on the uncleared, snowy sideroads. Mr. Dulsn said that, yes, he'll be glad to sell him live fish, as much as he wanted.

Nat's heart jumped in his chest. He had found his own supplier! But Mr. Dulsin said it would be hard work cutting big enough holes in the ice to catch that much at that late hour. He suggested that Nat sleep there in the farmhouse overnight and they would load up his truck in the morning.

The next morning, he brought his tallis and tefillin from the truck and carried them upstairs. Mr. Dulsin would think no less of him if he practiced his religious observance in his home.

After about 15 minutes of hearing the footsteps, back and forth, in the little room upstairs, Mr. Dulsin was consumed with curiosity and went up and knocked on the door. Nat had no choice but to open it and explain to Mr. Dulsin that, yes, he was an observant Jew and was, indeed, praying that Mr. Dulsin would trust him and let him have his load of fish without any downpayment. Mr. Dulsin laughed out loud and said he had heard about Jews like him and, sure, he would trust him.

After breakfast, Mr. Dulsin and two sons used ice choppers and fish nets and cut holes in the ice in the big frozen pond in back and caught 1,500 lbs. of beautiful, live fish, which they proceeded to load into the big tank on the back of the truck. A younger son had already filled it, half way, with water from a hose.

Nat thanked them all and drove off jubilantly. The miles seemed to fly, this time. He was anxious to show Jenny, my mother, what he had, and, furthermore, knew he could come back the following week for more — and no one would know the supplier. He was doing what no one had done in Toronto before — supplying live carp in the middle of winter!

When Nat pulled up triumphantly in front of his store and tooted the horn of his truck, out ran my grandfather, three uncles and my mother who shooed him inside.

He was doubled over, with cold, stiff muscles from having sat at the wheel for over seven hours, and little icicles hung from his mustache. He headed for his favorite medicine — a good bottle of rye and a warm bed, while mother's family unloaded the truck.

Next morning, guess who was the King of Baldwin St. with fish dealers lined up in his store, begging for a share of the wonderful winter harvest.

P.S. — Mother got her warm coat — a genuine Hudson seal with a matching hat and muff which she proudly wore for at least 20 winters. Nat was the proudest husband in town; and his brother's wife, the most jealous woman, until that same brother hired a spy to follow Nat on one of his subsequent trips to Janet Creek, and he had live fish to sell, too.

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לשנה טובה תכתבו

Difficult being a pioneer

Young lawn bowler promotes the sport in Israel

By
YORAM KESSEL

HAIFA (JPFS) —

Being a pioneer is no easy matter. Being a lone pioneer is more difficult still. And being a lonely pioneer at a relatively tender age poses even more of a challenge.

In this simultaneously enviable and unenviable situation is Lawrence Mendelsohn, touted to follow in the footsteps of the great Cecil Bransky, and to help put Israeli lawn bowls, not only on the international map, but also on the local sporting map as well.

The genial Haifa political science student who played recently in his first Maccabiah — easily the youngest man (or woman) on the greens — realizes that, if he succeeds, he could help to transform his sport from a marginal pursuit to an honorable place in the country's sporting spectrum.

Still only 24, he already has experience, albeit inadvertently, as a trail-blazer. There are not many boys who have been national champions at the age of 14.

As a boy, Mendelsohn used to join his South African immigrant parents when they went out to fulfil their sporting passion on the verdant rinks. He would roll woods on the sides, but soon it was noticed that he possessed fine natural ability.

Taking up bowls seriously, he went on to win the national championships, despite the chagrin of some older bowlers who did not want to be pitted against a wisp of a lad. He continued playing for a few years, but his military service knocked him off rhythm. Even after completing his 3-year stint in the air force, it took him a year or two to get back into the regular swing of sending the weighty wood careering over the grass towards the kitty.

He persevered. Constant practice and some good local tournament performances led — to his great delight — to his inclusion in the Israeli squad for the Games. There was some pressure on him, especially when he was asked to skip a couple of matches.

And although his particular trips team has not figured in the medal rankings, he has had a creditable tournament, to the joy of the large number of bowlers who consider him to be the embodiment of the future of Israeli bowls.

Not that he needs to be pushed — he relishes every moment on the green.

"This is the most fascinating sport imaginable. I don't think I shall ever tire of it. It has all the intricacies of a chess game. Each end is exciting — the fact is that every single bowl can turn an entire game around. It is not merely each individual shot but the way that a head is built up, unfolds and shapes itself that keeps one on one's toes," he says.

There were times, however, when he sublimated the way he was hooked on the sport. After all, it was dismissed in some quarters — and in the phrase favored by young cynics abroad — as "old man's marbles," while his sabra peers poohpoohed it as not really a serious, athletic pursuit.

Consequently, Mendelsohn never had the opportunity to boast of being national champion; even if a friend got to learn of his success, it brought him no real prestige. "That used to worry me; it doesn't any more. I know what *they* are missing."

Although he doesn't really see himself as a trend-setter, he does recognize that the future popularity of bowls among young people in this country may be affected by his ability to succeed, so that those who direct the future of the sport here will be able to capitalize on his success to promote the sport among young Israelis.

He would love to live closer to the centre of the country, where the top bowlers ply their trade. His own newly founded Haifa club has the merit of bringing in many young players — people in their 30s — into the game, but most of them are beginners. As any genuinely talented sportsman, without pretence to snobbery, can appreciate, it is difficult to maintain standards without challenging competition.

Also the newcomers haven't quite adapted to the admittedly rather restrictive ethics — the highly controlled etiquette which governs the game. Mendelsohn himself has a most pleasant manner which makes him as liked by the older members of the bowling community for his personality as he is admired for his ability.

Fortunately, he has a model which he uses to shape the character of his play — Cecil Bansky. Unabashedly, he waxes lyrically about Bransky having "the most perfect delivery imaginable. It's that natural gift, you either have it or you don't. Perhaps you are able to work on your game or develop techniques, but to be a real champion I think you have to be born with a certain talent.

"Bransky is unfortunate in that he is not exposed to the highest level of the game every day. I believe that were he in Britain, he would be among the very finest players in the world."

Bowls has become a major television attraction in Britain, and money is beginning, at last, to make its way in the sport.

Does Mendelsohn harbor secret ambitions? Modestly, he concedes: "I don't think I'm really good enough but I would be willing to give it a shot if the opportunity arose."

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לשנה טובה תכתבו

New Jersey's Jewish farms are chronicled

NEW YORK (JTA) — A unique chapter in Jewish history — the emergence of immigrant Jews as major contributors to New Jersey's farm output — is almost at an end, largely unknown to American Jews.

Over nearly a century, the Baron de Hirsch Fund and the Jewish Colonization Association helped Jews in both North and South America to get started at farming. Now, Gertrude Dubrovsky, who grew up on one of these New Jersey farms, is chronicling and disseminating the history and achievements of the state's Jewish farmers.

In 1980, Prof. Dubrovsky, who grew up on a Jewish farm, established a non-profit agency, Documentary III, in Princeton.

It is chartered to discover, record and share the community histories of New Jersey Jewish farmers.

At the peak of that experience, she told the Jewish Telegraphic Agency, there were Jewish farmers in every one of the state's 22 counties.

A major project of Documentary III is a 1-hour documentary film, This Land is Theirs, planned for public television, schools and similar institutions.

Development of the film has so far been financed by grants from the New Jersey Historical Commission, the de Hirsch Fund, a bank and private individuals.

Co-sponsors of the film are the American Jewish Committee, the American Jewish Archives and the American Jewish Historical Society.

"We have 15 hours of filmed interviews," Dubrovsky said, adding that much remains to be done before the film is ready for broadcast next year.

Huge collection assembled

In the process, she has assembled a huge collection of archival materials. These include photographs, taped interviews and some videotapes of the ongoing activities of the cultural and social organizations of the once-active Jewish farmers.

One of Dubrovsky's first research assignments, prior to the formation of Documentary III, was a project for YIVO, the Manhattan-based Institute for Jewish Research. She received a $50,000 grant from the National Endowment for the Humanities to organize an archive of primary documents about Jewish farming.

She spent two years, 1975-77, interviewing more than 120 Jewish former farmers. She learned that the first successful and long-lasting New Jersey Jewish farm industry was created in the southern New Jersey town of Vineland in 1882.

In his many years as president of the Reform movement's Union of American Hebrew Congregations, Rabbi Alexander Schindler has come to be known for many things. But perhaps less well-known is the fact that Schindler grew up on a family poultry farm in Lakewood.

Blessings of rural life

His guest speaker at a banquet in Lakewood to help raise funds for the documentary film, he recalled that farm childhood.

His audience of 100 at the Woodlake Country Club were all one-time Jewish farmers, who shared nostalgically his recollections of "getting up early in the morning and going to bed bone-weary at night."

He also recalled the blessings of that rural life. "Children were with their parents daily, and parents knew where their children were at all times. Families were deeply rooted as a community. We at least knew the folks next door and became cemented to them by tears and joys alike."

How did this unique chapter in Jewish history begin in New Jersey? Dubrovsky told the JTA that thousands of turn-of-the-century Jewish immigrants, unhappy at the thought of toiling all their lives as pants pressers, tailors and shoemakers in their new homeland, moved from New York to New Jersey to start poultry farms.

It was a unique culture — farming intertwined with Jewish values — and it has largely disappeared.

Overproduction of eggs, termination of federal price supports, continuing high prices for feed and related factors ended Jewish small-scale farming and the close-knit colonies in which the farmers lived.

Those Jews still involved in poultry farming are the few who had the funds to expand their farms, invest in air-conditioned coops and automatic egg collection from flocks of thousands of hens.

But most are retired or dead. Many of the surviving farmers live in Lakewood apartment complexes for the retired, Dubrovsky said.

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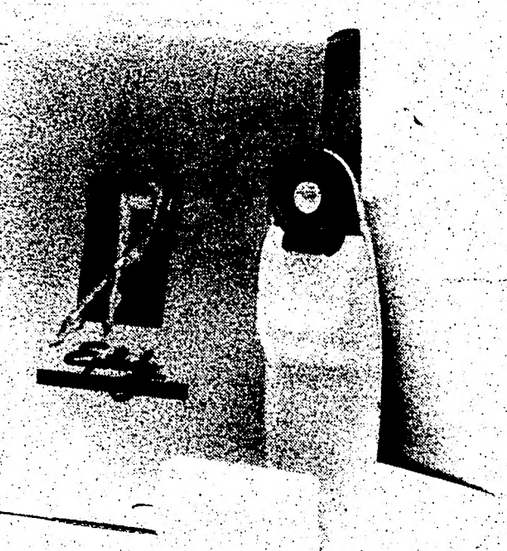

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לשנה טובה תכתבו

From Herzl to '67 liberation

Israel Wax Museum depicts a century of history

By EDGAR ASHER

TEL AVIV (WZPS) — Almost every country has its waxworks museum, but for Jews the world over none can be as moving as the Israel Wax Museum in Tel Aviv. Now in its 16th year, the museum depicts momentous events in Jewish and Israeli history from the last 100 years.

Amongst the tableaux can be found Theodor Herzl on a Basle balcony at the turn of the century and the liberation of the Old City of Jerusalem in 1967.

The Museum is located on the second floor of the Shalom Mayer Tower in Tel Aviv. Established in 1973, it was conceived by the Mayer brothers whose aim was to show, in a series of tableaux, highlights of one hundred years of Jewish and Israeli history.

Immediately on entering the exhibition area the visitor walks along a winding, darkened corridor that has set on one side 36 different tableaux that depict selected famous and stirring events of the past century.

The first tableau shows Herzl standing on a balcony in Basle, as he appears in the famous photograph. He stands seemingly larger than life; every detail of his face and hands faithfully reproduced in wax.

Israel Wax Museum display shows Rabbi Shlomo Goren, the then chief army chaplain, blowing the shofar at the Western Wall after the liberation of the Old City of Jerusalem in 1967. Technical maintenance man Yehuda Bohana is seen here adjusting the helmet of one of the soldiers.

Another tableau shows Chaim Weizmann being sworn in as Israel's first president and yet another depicts Rabbi Shlomo Goren, the then chief army chaplain, blowing the shofar at the Western Wall after the liberation of the Old City of Jerusalem in 1967.

Behind him are three soldiers who took part in the freeing of the Old City. The soldiers are themselves accurate life size models of the actual soldiers who were witness to the historic event.

The wax museum reflects the fact that over the past hundred years the story of the Jewish people has had more than its fair share of sadness and drama.

One scene depicts the then Attorney General, Gideon Hausner, at the trail of Adolf Eichmann. The three judges sit behind Hausner, while to the left of the tableau sits Eichman in his bulletproof dock.

Another scene shows the arrest of Eli Cohen in 1965 in Damascus. This arrest resulted in Eli Cohen being publicly hanged following his trial in Syria as an Israeli spy.

For two years prior to the museum's opening, intensive research was carried out to ensure that the scenes depicted were as authentic as could be.

Whenever possible the clothes worn by the various charcters are those that were worn at the time of the event being depicted. Sound effects also help to create the right atmosphere in certain of the tableaux.

Visitors are able to hear the recording of the voice of David Ben-Gurion as, with the clever use of mirrors, we see the highlights in his life, including his proclamation of the State of Israel in 1948.

As far as is known there was no wax museum in Israel or indeed in the Middle East before 1973. It was necessary to bring over to Israel for a period of two years a master craftsman to lead a team of assistants to create the figures.

This job fell to a gifted sculpturess from Hong Kong by the name of Vivian Sun. It was she who taught Yehuda Bohana the art of making wax figures, who today is responsible for their technical maintenance as well as the creation of new figures. Today there are over one hundred different figures in the exhibition.

From time to time a committee reviews the exhibits in the museum and decides what, if any, changes should be made in the galleries. When a new personality is to be added to the collection a sculptor has to prepare a life size head in clay, from which is made the mold for the wax head.

Each individual hair is sunk into the wax head, a hair at a time. The eye color is matched exactly, as is the shape of the teeth, nose, etc. The aim is to make each individual look as he did at the time of the event.

The famous artist Agam appears, in one tableau, at work against the background of a huge color photograph of his new fountain, Fire and Water, situated at the Dizengoff Circle in Tel Aviv. Another tableau shows Anwar Sadat being greeted at Ben-Gurion airport by Menachem Begin at the start of the Egyptian president's historic 1977 visit to Israel.

Apart from the main exhibition theme there are topical groups of well-known Israeli sportsmen and entertainers as well as the ever popular horror tableaux that seem to appear in all the famous wax museums the world over.

The Israel Wax Museum is a place of entertainment and education visited by over 50,000 people every year. After slowly walking through the remarkably rich pages of Jewish history of the past one hundred years, the visitor cannot help but reflect on the events that inspired the museum.

Perhaps after the visit the best thing to do is to take the elevator to the observation platform of Tel Aviv's first skyscraper, where the museum is located, and look at the sweeping view in every direction across the land that is depicted in the museum below.

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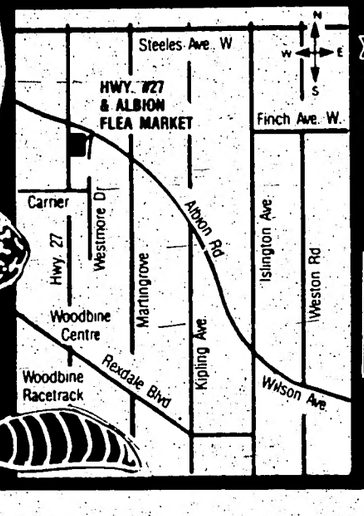

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לשנה טובה תכתבו

Increased cultural, religious life

Return of democracy benefits Brazil's Jews

RIO DE JANEIRO (JTA) — The recent return of democracy to Brazil has had a salutary effect on Jewish life in the largest Latin American country.

Jews no longer fear to participate openly in the political process, and they find themselves courted by vote-seeking candidates of all political persuasions.

The news media, too, have changed, showing an interest in Jewish communal affairs as well as what Judaism has to say about non-Jewish issues.

All this has led to a resurgence of Jewish cultural and religious life, primarily in two cities — dynamic Sao Paulo, a business and industrial centre where 60,000 Jews live amid a population double that of New York City; and romantic Rio, an international tourist attraction which is home to about 30,000 Jews.

"We are rapidly emerging from stagnation," says Roberto Graetz, the enterprising rabbi of Rio's Liberal Temple Ari.

"There is a concerted drive on to turn around the educational process; our Jewish federation is making a real contribution to the life of our city, and we now have more rabbis serving our city," he said.

The federation has weekly radio and television programs and is establishing close connections with municipal, state and federal officials.

According to Graetz, "in Rio, 65% of Jewish children attend Jewish schools, one of the highest rates of its kind in the world."

The Jewish Board of Education here has begun a campaign to transform the existing Jewish secondary schools into high schools that will be a model for the entire country, and has hired professional fund-raisers from the United States to help with the job.

Brazil is larger in area than the continental United States, with a population of 145 million, 90% of whom are Catholics, and by the most generous estimates, no more than 150,000 are Jews.

In Sao Paulo, the acknowledged spokesman is Rabbi Henry Sobel of Congregacao Israelita Paulista, which, with 2,000 families, is easily the largest Jewish congregation in Latin America and one of the largest in the world.

He discusses the sweeping changes in his community's relations with the government since the advent of democracy only a few years ago.

"Jews maintained a low profile during the military rule of the '70s, but now, with democracy, politics is no longer taboo," he said.

"Those of us who were in the vanguard of the human rights movement during the darkest years of repression have now gained credibility.

"More important still, Jews are no longer afraid to participate actively within the political system.

Sobel said that Jews are now active in politics, both liberal and conservative, and that they occupy important positions in municipal, state and federal bodies.

"A new phenomenon has emerged since democracy was restored," the rabbi said.

"Candidates for political office flock to our synagogues on the High Holidays, donning kipot, in the hope of winning 'the Jewish vote.'

"What they do not know is that there is no 'Jewish vote' as such. In Brazil, just as in any other free country, there are Jewish communists, Jewish liberals, Jewish conservatives and Jewish reactionaries," the rabbi said.

Sobel acknowledged that there is latent anti-semitism in Brazil, but said that overt manifestations are sporadic.

The few that do occur are usually in the guise of anti-Zionism and, according to Sobel, are nourished by the government's "pragmatic" anti-Israel policy.

To cope with its $120 billion foreign debt, Brazil moves closer to the oil-producing countries at the expense of its relations with Israel, Sobel said.

Pro-Palestinian groups have taken advantage of the unrest in the West Bank and Gaza Strip to demand official recognition of the Palestine Liberation Organization.

When the Saudi Arabian foreign minister visited the capital, Brasilia, a year ago, the Arab lobby urged the government to grant diplomatic status to the PLO.

Its answer was a flat no. The director general of the foreign ministry informed the Jewish community that while it was obliged to roll out the red carpet for the minister, the government would not give in to PLO demands.

That position seems to stem less from affection for Israel than the army's concern over possible terrorist activity.

Of the country's three leading newspapers, O Estada de Sao Paulo and Jornal do Brazil are unabashedly pro-Israel.

Folha de Sao Paulo, a highly respected daily, sympathises with the Arabs and the PLO.

But while it often criticizes Israel, it is warm and generous in its coverage of the Brazilian Jewish community.

There is an interesting sidelight. While Orthodox institutions thrive in Brazil, the news media never turns to Orthodox rabbis when it wants a "Jewish opinion" on issues of general concern, but to the Liberal (Reform) rabbis or lay leaders.

Sao Paulo is the commercial locomotive that pulls the economy, while Rio revels in its breathtaking vistas of mountains and bays.

There is deep-rooted rivalry between the two cities and it extends to their respective Jewish communities.

But it is healthy competition and it has stimulated the Jews of both metropolises to grow in strength and influence.

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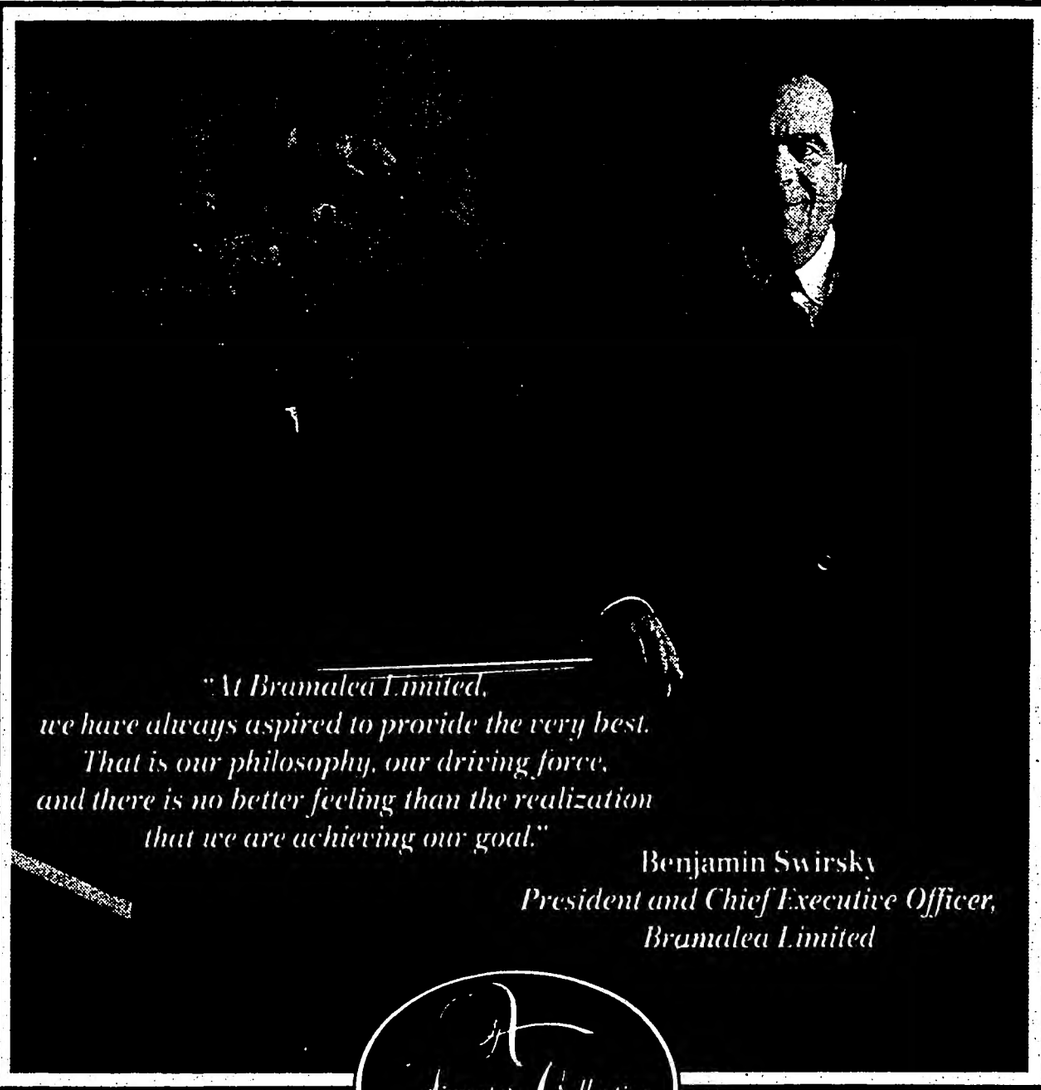
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לשנה טובה תכתבו

Located in David's Citadel

Museum unveils 4,000 years of Jerusalem history

By
SIMON GRIVER

JERUSALEM (WZPS)— The Museum of the History of Jerusalem is certain to become one of the city's most exciting tourist attractions.

Crammed with an array of state-of-the-art displays and visual aids that include three dimensional dioramas, painstakingly accurate cutaway models, video films, animated movies and a hologram, the Museum tells the story of Jerusalem from its obscure origins nearly 4,000 years ago.

It is a brand new museum in an ancient setting. Located in David's Citadel by the Jaffa Gate, the recently opened museum is spread over 11 medieval halls and surrounded by authentic archeological remnants of the city's history and breathtaking panoramas of Jerusalem itself from the citadel's walls. At night there is also a sound and light show.

The citadel was first opened to the public nearly 10 years ago and has proven a major attraction in itself. The new museum was established through the Jerusalem Foundation as the result of the determination of Mayor Teddy Kollek and with the aid of a $10.5 million gift from Vivien Clore-Duffield of England.

The coming together of history itself and the recreation of history in exhibit form is best exemplified in the hall devoted to the period of Moslem domination of Jerusalem. The hall served as a mosque during Ottoman times and was used by the Turkish garrison in the city.

A pulpit and prayer niche in the hall have been refurbished and these are the only original items in the entire exhibition — a fact that the museum's designers consider a good thing.

"We provide the visitor with a story, not a collection of objects," explains Prof. Joshua Prawert of the Hebrew University, who is academic advisor to the museum. "Instead of displaying archeological artifacts found in the city, we attempt to convey a sense of continuity about Jerusalem and its history."

The theme of the museum is time: the 11 halls reflect historical periods and a time bar at each entrance illustrates the flow of history. Beginning with the Canaanite and First Temple Period, the exhibit stretches through to the British Mandatory rule from 1917 to 1948.

This notion of telling a story rather than displaying items was successfully pioneered by the Museum of the Jewish Diaspora in Tel Aviv. Indeed the Museum of the History of Jerusalem employed Englishman James Gardner, who also designed the Diaspora Museum, to supervise the layout of their displays.

The result of Gardner's endeavors is impressive. There are cutaway models of the Church of the Holy Sepulchre, the original Al Aksa Mosque and the Dome of the Rock.

Drawings provided by British architect Kim Allen, who specialized in making models of German installations for British intelligence during World War II, offer the visitor a new insight into these important buildings.

A hologram of the First Temple is based on knowledge of contemporary Phoenician architecture and writings describing the structure. A diorama showing a crowd scene outside the Second Temple is based on the archeological finds of Prof. Binyamin Mazar of the Hebrew University.

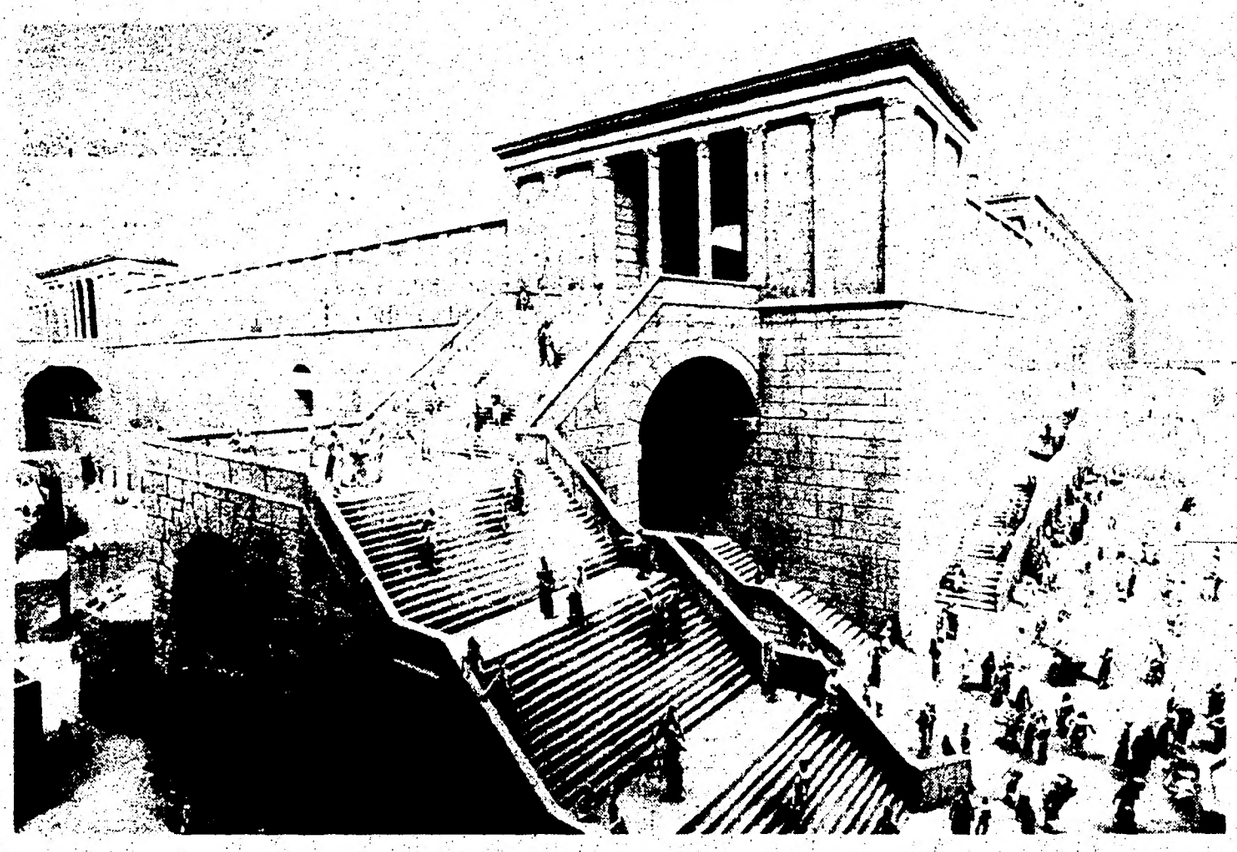
The exhibit maintains a sensitivity towards religious senmtiments. A plan to depict David's face was dropped after rabbinical opposition, while in a Persian illustration showing Mohammed's ride from Mecca to Jerusalem before he ascended to heaven, the Prophet's face is veiled.

The Crusader exhibition includes precise replicas of knights and a delightful animated movie about the coronation of a Crusader king based on illuminated manuscripts from the time. The final exhibit (at present, for a film is being prepared to tell the story of Jerusalem since 1948) is a screen split into nine squares portraying the years of the British Mandate through old black and white news clips.

This includes poignant pictures such as that of a British soldier at a security check point, searching for concealed items under the fez of an Arab and then beneath the streimel of a Jew.

Less effective are video clips from the Western Wall and another film containing important biblical quotations.

Some visitors to the museum have criticized it as a kind of Disneyland, slickly designed, to entertain rather than inform.



A diorama of the area outside the Second Temple.

Prawer rejects such accusations: "The museum works on different levels," he insists. "It offers an overview for those who know nothing about the city and new insights for those knowledgeable about Jerusalem."

The displays are effective for attracting and holding the attention, and thus are good for teaching children about Jerusalem. Even though the written explanations are brief, the museum is so rich in material that it requires several visits to be fully appreciated.

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לשנה טובה תכתבו

Brought impressive array of performing arts together

Israel Festival emphasizes both ritual and myth

JERUSALEM (WZPS)— Few could have been disappointed with the 1989 Israel Festival which brought an impressive array of performing arts to the stages and streets of Jerusalem for three weeks this summer.

Despite criticism that this year's festival offerings were meager in comparison with past festivals, several important performances came here for the first time, and the festival atmosphere affected most of the city's residents.

The festival's theme, "Ritual and Myth in the Performing Arts," proved quite popular with many theatre-goers who welcomed the opportunity to see dance and movement performed by exotic Far Eastern troupes.

Coordinated in association with the New York-based Asia Society, which brings many Asian performances to the U.S., this section of the festival featured such authentic performers as Orissi dancer Sanjukta Panigrahi, of India, who performed this special dance form which was used only in temples until the year 1400.

Other ritual and myth performances included Sri Lankan dancers and musicians called The Exorcists, a joint Israeli Japanese production of authentic Japanese theatre (featuring Israeli actor Zvika Serper, who lived in Japan for five years while studying and performing kabuki and other classical Japanese theatre styles), and the four drummers and dancers of the South Korean Samul Nori troupe, who opened the 1988 Seoul Olympics.

When selecting performances for the Israel Festival, Asia Institute director of performing arts Beate Gordon said she sought high quality examples of specific performing styles. Speaking at a symposium on ritual and myth in performing arts that was held in Jerusalem midway through the festival, she expressed her belief that Israeli audiences, like their American counterparts, want to see the best of exotic societies as opposed to performances which attempt to cater to Western tastes.

The myth theme did not dominate the entire festival. A successful week of jazz concerts featured Italian, Belgian, French and Austrian musicians, who teamed up for a marathon at the historic YMCA building that lasted until the wee hours of the morning.

In theatre, East met West in Jerusalem, as the Rustavelli National Theater Company, from the Soviet Republic of Georgia, contributed to the blossoming cultural ties between Israel and the USSR with performances of works by Brecht and Shakespeare. Confessions of a Nightingale, a delightful one-man show depicting the life of Tennessee Williams, was carried with diverse strength by American actor Ray Stricklyn.

The New Israeli Opera was one of the festival's biggest hits, with the premier of the Tales of Hoffman, Jacques Offenbach's only opera. It received excellent reviews in the local press and played to packed houses.

Americana was presented by the fresh-faced Brigham Young University Singers from Utah. Dressed in blue and black, the young singers were warmly received as they presented medlies of Gershwin, Sondheim and other American favorites.

In past years, the festival management experimented with staging large numbers of performances outside the capital, but in 1989, Jerusalem was the featured locale, with just a few out of town performances.

A number of the shows were held in Caesarea and Carmiel, but the most exciting remote location was the newly renovated, 1800-year-old Roman theatre in Beit Shean, a development town two hours north of Jerusalem.

The theatre, which stands at the centre of Israel's largest-ever archeological excavation program, hosted performances by the Brigham Young University Singers, Samal Nori, the colorful music and dance group Folklorica de Mexico and other acts that were brought for the festival.

Future plans call for an independent festival in the Roman theatre, and possible cooperative efforts with other Roman theatres throughout Europe and Asia.

The greatest controversy surrounded the Street Theater Festival which was held in Jerusalem during the Israel festival. With 10 shows staged in central areas of the city, thousands of passersby stopped to watch performances that ranged from the abstract to the avant-garde. In one performance, actors at Zion Square demonstrated how people wait at bus stops around the world. Outside the Jerusalem Theater complex, another troupe experimented with crossing a bridge, while still others recreated an entire Polish town.

Trouble arose when religious sensibilities were ruffled by the Shmatte Group's Zion Square show that featured a giant nude statue and people bathing in outdoor bathtubs. The day after the statue was removed, ultra-Orthodox demonstrators rushed the set, forcing an end to the program.

In another performance, on the Ben Yehuda pedestrian mall, actors depicted a return visit by Theodor Herzl, who comes to inspect the state of the Zionist dream, circa 1989. The actors' portrayal did not find favor with members of the extreme right-wing followers of Meir Kahane, so they attempted to disrupt the show. Police kept the situation from getting out of hand.

Despite the flare-ups surrounding the Street Festival, organizers speak of a successful cultural blitz, and have already returned to their studios and offices to plan the sequel — the 1990 Israel Festival.

A scene from Samuel What Shall I Do?, directed by Alma Frankfurt — street theatre which was filled with special effects.

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לשנה טובה תכתבו

Writer recalls dead father with blessings for daughter

DAVID MARGOLIS, a Los Angeles-based writer, ponders his relationship with his father, on the anniversary of his death.

* * *

It is now 12 years since my father died, and I still don't quite know how to make my connection to him.

I perform ritual behaviors — light a candle at home and go to synagogue evening, morning and afternoon to say kaddish. Last year, I had a constant low-level headache all day and felt tired and ill at ease. This year, I merely go about my business.

In a way, I never really knew my father. A retail pharmacist, a storekeeper, he was gone most of the time, working late in the evenings and on weekends too. That was his livelihood — he had to support his family — yet it always seemed to me that he would rather be at the store than home.

For the store was his realm, as home was my mother's, and my father loved his sovereignty there. By the time he died, age 66 ("a young man," as we say), he had been the corner pharmacist for 35 years and was a kind of neighborhood institution. I think the store was the only place in the world he felt completely at home.

As a Jew, my father was unexceptional — basically non-religious but deeply Jewish and good-hearted. He was the son of immigrants and a simple, conventional, respectable man with relatively narrow experience of the larger world. He kept kosher at home, where my mother ruled, but ritual observance and synagogue life were matters of indifference to him.

But he didn't question his identity as a Jew, whereas I did. To me, Judaism just didn't make sense; it seemed sentimental and repressive at the same time. I was sent to public schools and then to afternoon Hebrew school, which bored me.

Let hair grow long

As the 50s became the 60s, I let my hair grow long, dropped out of college and disappeared into America looking for experience and meaning. My father was hurt and shocked by what I was doing.

We rarely talked; we rarely spent time together. He was a remote and inarticulate man — cheerful but elusive. My mother might call on God from an anguished heart to remember her children or to judge those who had hurt her, but my father stayed silent. I still wonder if his distance indicated passive anger, inner confusion or preference to be left to himself. He usually just didn't have anything to say.

In the 70s, as my life became more settled, my father and I made a kind of peace with each other. Especially in the year before my wedding, we spoke more, trading confidences and clearing up old misunderstandings. I was at last making a life he could understand, and we both wanted to build the relationship we had not had in the past.

But right after my wedding in San Francisco, he went home to Brooklyn and suffered what seemed at first a stroke, then turned out to be the first full announcement of the brain tumor that would kill him six months later. We realized later that he had hid earlier symptoms from my mother in order not to worry her, perhaps also denying them to himself.

During the months of his illness, he lapsed more and more into a world which no one else could enter, alternating ordinary lucidity with glimpses of a dreamlike inner landscape which even he did not understand.

My mother's style was to deny death, or at least to refuse to mention it, to insist to him even as he slid toward his final coma that he would "get well."

So my father and I went back to avoiding the reality of things, to not communicating. I spent time with him but did not speak of dying. My brothers and I collaborated in my mother's charade as a way of taking care of her while she took care of him, for she needed to deny the truth in order to have the strength to continue. But I think now it was the wrong choice.

I made three visits home during those months. The last afternoon of the second visit, when it was still at least partly my father inside his familiar face and body, we sat outside in the yard — the whole family: my parents, my brothers, our wives and kids. All the conversation, though desultory, was of course highly charged; I knew I wouldn't get to talk with my father again in this lifetime.

When it was finally time for me to go, to catch my plane back to California, he managed to walk unsteadily with me to the fence. There, focusing with effort his vanishing powers of articulation, he said to me clearly, tears in his eyes, "God bless you, boy."

We had only begun being father and son

My father was not, as I have said, a religious man. He did not give "blessings" to his children and the name of God was not on his lips. Beyond that, he had disapproved of and been dissatisfied with me for much of my adulthood; we had only just begun being father and son. Yet those, thank God, were his final words to me — the parental blessing at last.

I thought of this last Friday evening, the day before his Yahrzeit, as I blessed my 10-year-old daughter, his namesake, in the light of the Shabbos candles. It is not his blessing that I pass on to her each Friday evening, but it comes from him too.

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לשנה טובה תכתבו

A giant menorah stands outside Israel's Knesset.

Knesset in the heart of Israel's democracy

By
ROSE KLEINER

JERUSALEM —

One of Jerusalem's modern landmarks that should not be missed is the Knesset building. Here one will make contact with Israel's present, yet take a journey back into its past.

The seat of Israel's government, the Knesset has a number of world-famous art works on its premises, and is open to the public two days a week. It is located opposite the Israel Museum.

The name Knesset was adopted for Israel's Parliament because of its historic connection with the Knesset Gedola, or Great Assembly. This was the Jewish legislative body which had been convened by Ezra and Nehemiah during the Second Temple period. Today's Knesset membership is fixed at 120 members, in accordance with the rules that governed the Knesset Gedola membership.

After the founding of the State of Israel the Knesset occupied temporary quarters until 1966, when it was moved to its permanent home, in the Knesset Building. The building was made possible with a gift from James de Rothschild of England, the son of Baron Edmond Benjamin de Rothschild, the founder of the modern Jewish agricultural settlement in Palestine.

The building's austere lines follow a classical architectural style, reflecting the dignity and beauty which befit the country's legislature, as the supreme institution of a democratic state.

The building has five floors. There are public galleries for the press and for distinguished visitors. A box is reserved for the President of Israel. The building houses the chamber where public debates are held, a cabinet room, a library, a lecture room, a synagogue and restaurants for Knesset members.

Elections to the Knesset are held every four years. Citizens aged 18 or over may vote. To stand for election one must be 21 years or older.

The system of election is proportional. Before elections each party announces its platform and list of candidates. Voters select the party whose platform and candidates correspond most closely to their views and preferences.

No one party has thus far received an absolute majority among the voters and the country has been ruled by coalition governments. That is, the party with the largest number of votes has had to reach an agreement with several of the smaller parties in order to secure a majority in the Knesset. The opposition in the Knesset is made up of the parties outside the coalition agreement.

The Knesset holds two sessions a year and the two main areas of work are those of the House, and of the committees. The house is where the public debates are held on the country's internal and external problems. It is where the media focuses its attention through the press, radio, and television.

Debates in the committees, the second area of Knesset activities, are not conducted publicly. The Knesset has 10 permanent committees.

A Bill in the Knesset becomes a law after three readings in the House. After the first reading the Bill is referred to the apropriate committee for any necessary changes. After the third reading the Prime Minister and the President of the state sign the new Law. The law comes into force after it is published in the official gazette.

The Knesset building is adorned by a number of famous art works, by artists from Israel and from abroad. On its grounds stands a giant menorah which depicts the history of the Jewish people. The menorah was sculpted by Benno Elkan, and is a gift of the British Parliament. The entrance gates were created by the late Jerusalem artist, David Palombo.

The tapestries in the reception hall are by Marc Chagall. There is a restaurant for visitors, and guided tours are held Sunday and Thursday 8.30 a.m. to 2.30 p.m.

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לשנה טובה תכתבו

Provides background and facts

Anthology teaches Israel's Arabs about Holocaust

By
MARDA DUNSKY

JERUSALEM (JPFS) — Knowledge about the Holocaust is being brought to Israel's Arabs thanks to a recently published anthology on the subject in Arabic. Its title is Al Karicha, the term used in Arabic to denote the Holocaust but which literally means "catastrophe."

Its editor says its purpose is to provide Arabs living in Israel and the surrounding countries with background, facts and personal testimonies about the tragedy of the Holocaust.

"We live among Arabs and we try as much as possible to contribute to an understanding between the two peoples," said Meir Orkin, former director of the Institute for Arabic Studies at Givat Haviva, the teaching and research centre of the Mapam-affiliated Kibbutz Artzi movement that published the anthology last fall in conjunction with Moreshet, its institute for Holocaust studies.

"It is impossible to understand the Jewish people," Orkin said, "without understanding the Holocaust."

Yet that understanding is largely lacking among Arabs, he said, because no books had been published in Arabic dealing specifically with the Holocaust. That, coupled with the tendency of Arabs in Israel — among them intellectuals — to compare their own situation with what the Jews and others suffered at the hands of the Nazis, convinced Orkin of the need for a book on the Holocaust that Arabs could read in their own language.

The result, Al-Karitha, combines previously published personal accounts, documents and studies into six chapters that emphasize the universal message of the Holocaust as well as its implications for world Jewry, according to Sarah Osatzky, associate director of the Institute for Arabic Studies.

language texts, Osatzky said.

"Teachers have found such texts unsuitable," said Osatzky, "because they relate dry history, just a collection of numbers and facts. There is nothing personal, nothing about emotions.

"It is hard for kids to relate to the concept of six million Jews. But when they read a story about one human being, they can relate."

* * *

Short of outright comparisons, links between the Holocaust and the fate of the Palestinian people have been noted by prominent Israeli Arab intellectuals, among them Emile Habibi, regarded as the ideologue of the Israel Communist Party.

In an essay entitled "Your Holocaust, Our Catastrophe" published last year in the Tel Aviv Review, Habibi wrote: "Certainly, it is impossible to compare the suffering experienced by the Jews of Europe and the suffering of the Palestinian people.

"But the latter are still suffering and the existence of the Palestinian people in their homeland is still threatened. In the eyes of the Arabs, the Holocaust is seen as the original sin which enabled the Zionist movement to convince millions of Jews of the rightness of its course . . . If not for your — and all of humanity's — Holocaust in World War II, the catastrophe that is still the lot of my people would not have been possible."

Leaders obsessed

Nevertheless, as Culture and Education Minister Yitzhak Navon wrote in the preface to the anthology, it is hoped that the publication of Al Karitha will make it easier for Palestinians — especially those living within pre-1967 Israel — "to learn the subject . . . and . . . to understand the fate of the Jewish people with whom [they are] living in the State of Israel."

The bottom line, as Osatzky puts it, is "knowing each other," a process that works in two directions.

"The Holocaust affects every field of life in Israel," said Osatzky, herself the daughter of Holocaust survivors. "We haven't overcome it. It is an obsession, something that the Jewish community is trying to understand itself.

"Because of the trauma of the Holocaust, we are so afraid of Palestinians, afraid it will happen again. [Menachem] Begin was and [Yitzhak] Shamir is obsessed by it, and many of their moves were directed by it. If the Arabs of Israel want to understand Jews here — especially political leadership and mentality — they should know the facts. They should know that it did happen and the implications.

"Their leaders and intellectuals should cope with it together with us and help us to overcome it. We must learn, too, that it's not the same — that the Palestinians are not here to take the place of the Nazis."

Chapters address racism

Translated by poet and writer Mohammed Ghanaim, a resident of Baka el-Gharbiya, the chapters address racism as a world view; the pre-Holocaust era; the ghettos; concentration and extermination camps; and resistance, the underground and the ghetto. The final chapter is entitled "The Return to Life."

The ministry of education has purchased 500 copies of the book and recommended its use in Arab schools in Israel, where the subject is currently taught "as a chapter in history" using Hebrew-

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לשנה טובה תכתבו

Synagogue formed for recovering addicts

Jewish groups now confronting drug problem

By
GISELA WEISZ

HOLLYWOOD, Fla. — "The belief that Jews are not addicts — is one of the greatest misconceptions of our time," says Rabbi Nahum Simon, founder of the first synagogue in the United States established for recovering drug addicts.

"We estimate in the general population up to 20% are affected by addiction," says Simon. "We have no reason to believe that it is any different among the Jews!"

The Rodfei Shalom Fellowship came into being in the summer of 1988.

Anyone, who wants help to be free from addiction, is welcome at the small synagogue, Rodfei Shalom Fellowship, in Hollywood. The Hebrew words mean Pursuers of Peace. This Florida congregation consists of people of all ages. Simon says: "Rodfei Shalom functions as a synagogue, but it is more than just a synagogue, it can offer a place, a gathering to those Jews, who want to end their addiction."

Simon, ordained at Tiferet Israel in 1974, a few years ago supplemented his income as counsellor and therapist, working in an addiction treatment program at Mount Sinai Medical Center in Miami Beach and filling the position of the assistant rabbi at Temple Beth Shalom.

While he was doing these dual services, addicts shared concerns and confidences with him. Some of the recovering addicts lacked money to buy seats for the Rosh Hashanah and Yom Kippur services. They were also concerned that they might not be welcome at the synagogue during the high holy days.

"I began inquiring why they would not come back the second year and the response was, they found that the synagogues were not meeting their needs. They felt uncomfortable. They were looking for stronger spirituality and guidance."

Beginning with last fall's high holy days, Simon offered services on a regular basis.

"We started out with high holiday services. We rented a room at a hotel. We rented a room which would hold up to 50 people, hoping we'd have 30 to 40 people attend. Before Rosh Hashanah we moved into a larger room, because we knew we were going to get more. We wound up with 250 for Rosh Hashanah and over 320 on Yom Kippur."

By word of mouth the congregation grew.

Simon maintains that "the more exposure a person has to recovery, the more likely he will stay off the drugs." He based his actions on the available records of the organization called Jacs (Jewish Alcoholics Chemically Dependent Persons and Significant Others).

Jacs was organized 15 years ago in New York and came to Florida four years ago through its five Jewish federations. Nationwide, a growing number of Jewish federations — taking a lead from the Jacs organization — recognize the drug addiction problem and are in the process of organizing themselves for the need. Approximately one third of federations are already having plans for this work, said Les Levin, director of community planning at the Council of Jewish Federations.

"To overcome the disease of the addiction takes courage," said Simon. Soon the small core of people — recovering addicts, and family members of the recovering — formed a board. Rodfei Shalom Fellowship presently has over 250 members and more expected.

In the sanctuary, a light colored, spacious room in a Hollywood office building, the congregation holds services every Friday evening, putting their faith in God to help them to regain freedom from drugs. Following each service — adhering to the customs of Conservative Judaism — is an open meeting. Torah study is combined with discussion of the steps to recovery, adapted from Jacs.

"The 12-step program is one of recovery, originated by Alcoholics Anonymous," Simon says. "In this program, a person turns one's life over to a concept of a higher, spiritual power."

On weekdays the rabbi gives one-on-one counselling, has meetings with recovering persons' families, young children at times, and hopes to start regular group therapy meetings.

"The shared experience helps. At the meetings you meet people who are just like you, who with their own efforts, have overcome their problems," he said.

"We started a group for children, children whose parents used drugs, and we help the children deal with their feelings about it — because no matter how often a parent says: 'I always hid it from my child,' — the child knows."

He tries to explain: "Cocaine is the drug of the Jewish yuppies. We have people who come here, we have doctors, we have lawyers, we have businessmen as well as people who are down and out on the street."

Simon lifts his hands into the air: "I have seen 3-year-olds, a 3-year-old little boy (who) went over and picked up sugar and put it into his nose. . . ."

Simon, who is often invited to appear on TV shows, believes that his concept will spread. He hopes that synagogues across the continent will open their doors wider for the recovering addicts and there will be other new congregations organized for the dependency-afflicted seeking help in other cities.

The rabbi says he is available for lectures and is willing to help any way he can. Contact him at Rodfei Shalom Fellowship, Geniti Building, 4624 Hollywood Blvd., Suite 205, Hollywood, Fla.; (305) 983-1763.

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לשנה טובה תכתבו

Workmanship of vessel shows sophistication

Archeological find may be remains of Phoenician ship

By
ABRAHAM RABINOVICH

KIBBUTZ MA'AGAN MICHAEL (JPFS) —

The well-preserved wreck of a 2,500-year-old ship found in shallow water just off the coast of Kibbutz Ma'agan Michael may be the first remains of a Phoenician ship ever found, Haifa University marine archaeologists say.

The workmanship of the vessel shows a sophistication that suggests it may have been wrought by artisans from the greatest maritime power of antiquity, Elisha Linder said. He noted, however, that no harder evidence such as an inscription or seal linking the vessel to Phoenicia has been found so far in the half-excavated vessel.

The use of iron instead of copper nails and the way the frame of the boat was put together make it a more sophisticated construction than a boat built 150 years later, whose remains were been found off the Cypriot port of Kyernia, noted Jay Rosloff, an expert on ancient ships.

When pressed on whether he believed that it was a Phoenician vessel, he said "if I were a betting man" he would bet that it was. An American immigrant teaching at Haifa University, Rosloff is field director of the underwater excavation.

The excavation, whose second season has just ended, is being conducted by Haifa University's Centre for Maritime Studies, under Linder's overall direction.

An authority on Phoenician maritime activity, Linder noted that he had spent five summers in a futile search for Phoenician remains off Sardinia. The day he returned from his last sortie three years ago, he was informed that something interesting had been found off Ma'agan Michael.

The remains had first been sighted four years ago by a kibbutz member teaching his daughter to dive, when underwater currents briefly swept a piece of the boat clean of sand. It was lying just 75 metres offshore in water less than two metres deep.

Rosloff said the wooden remains, dating from the 5th Century BCE, were in a remarkable state of preservation. The entire length of the hull has been preserved, in parts up to a height of 90 centimetres. The remains will eventually be removed from the seabed, treated with chemicals for preservation and reassembled in a museum.

The vessel has the proportions of a sailing craft — 10 metres long and three metres wide. It had apparently taken shelter — from pirates or from a storm, said Linder — behind a small island just off the coast when it was holed and sank.

Little was found in the cargo hold other than rocks serving as ballast, but numerous small items apparently belonging to the crew have been found. These include a well-equipped carpenter's tool chest — containing an almost perfectly preserved carpenter's square, a bow drill and tool handles — which indicate that experienced craftsmen had been aboard.

Numerous spare parts were found, including scores of wooden pegs and tenons that could be used for holding the ship's timber together. A cooking pot in the ship's galley was still covered with soot that smeared the excavator's hands.

"We don't know how ancient boats were built," said Linder, "We will learn a lot from this."

The Phoenicians dwelt in city-states along the coast of what is today Lebanon. They were noted seagoing traders by the time of the 3rd millenium BCE, but reached the peak of their prosperity around 1100 BCE. The Phoenicians founded colonies along the length of the Mediterranean, the most notable being Carthage, which was established in the 8th Century BCE by settlers from Tyre.

Following the conquest of the Lebanese littoral by Alexander the Great in the 4th century BCE, Phoenician culture was in good measure swallowed up by Hellenistic culture.

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לשנה טובה תכתבו

Herzl stayed here during visit in 1898

Jerusalem's Stern House is rich in Jewish history

By
LINDA BERKOWITZA
and PETER SCHERTZ

JERUSALEM (WZPS)

Across from Jaffa Gate in the New City of Jerusalem stands a 120-year-old building. It is the house built by Yehuda Stern and in it his great granchildren still live and earn their living.

However, it's more than just an old house; it's the first house to be inhabited outside the walls of the Old City, and as the plaque at the entrance shows, is the house where Theodor Herzl, the father of modern Zionism, stayed during his sole visit to the Holy Land in 1898.

Inside "Stern House" on 19 Mamilla St., is an antique store and two rooms which preserve the characters of the home of Max Stern, Yehuda's son and the grandfather of the current owners — Meir, Hannah and Ruth.

Hannah, great-granddaughter of Yehuda Stern who built "Stern House" 120 years ago, looks over Theodor Herzl memorabilia.

Visitors to the museum must first enter the shop and if they pause to look around, will immediately be struck by a rich array of objects and bric-a-brac from which the modern Stern's derive their livelihood.

Here are the treasures which settlers carried to Israel: Russian samovars, Persian vases and jewelry and even a mysterious display of German toothbrushes. All of this is for sale, and no matter which Stern is tending the shop, customers feel at once that here is a store where they can browse and poke around with no pressure to buy.

This is the room in which their great grandfather sold textiles at a time when Mamilla St. was the hub of the central business district in the Middle East.

When visitors ask to see the museum, the room where Herzl slept, they are ushered through a low wooden door, and through a hallway hung with family photographs. They are then transformed from customer to guest. The museum is a little unusual.

The oil lamp which lit Herzl's night still hangs from the ceiling, but now instead of wicks and oil, electric light-bulbs cast their glow on the dark, wooden furniture brought by the Stern's grandparents from Germany. The pewter water canister with its spigot still hangs on the wall beside the entrance, its usefulness superceded by modern plumbing.

The Sterns are very friendly; they lead guests over to an antique music box and a stack of music box discs and allow people to play them. They are eager to talk, and casually invite visitors to sit in the museum's chairs and converse — no stiff formality here.

In response to questions, the Sterns tell how their grandfather invited Herzl, unable to find a hotel room, to stay in their home. Herzl's thank-you notes that hang on the walls are not historical documents but family heirlooms.

Hannah explains that they don't want to preserve the relics of Herzl's visit, any museum could do that; they want to preserve the spirit of their grandfather's generous hospitality. That is why the museum is still their home.

Meir lives in the basement apartment and uses Herzl's room, the museum, as a room where family and friends can sit and play chess. Perhaps that is the source of the strange, almost magical atmosphere which fills the house; the mixture of history and modern, everyday life.

But the Sterns do not rest easy. The city of Jerusalem has marked Mamilla St. for redevelopment and most of the houses in the area have already been demolished to make way for a modern housing and shopping complex. For 10 years the Sterns have been fighting to preserve not only the Herzl museum, but also their home.

"This is living history," Ruth insists. "We don't want to take our grandchildren to a fancy museum and show them exhibits; what we want is to let them feel the spirit of their forbearers."

On Jan. 13, 1987, the family won a Jerusalem district committee decision that "no stone of the Stern House will be touched," but this was only a recommendation. In addition the company representing the ministry of construction and housing has obtained an eviction order.

Meanwhile, the Stern family, who came to Israel from Germany long before the advent of modern Zionism ("my great-grandmother said if we pray three times a day that we should return to Zion, then we should put our prayers into practice"), continue to tend tradition — both Zionism's and their family's.

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לשנה טובה תכתבו

Variety of vegetable relishes add flavor to food dishes

Vegetable relishes are great to have on hand for dressing up ordinary food. Once reserved as condiments for cooked meats, relishes today add color and flavor to a wide variety of foods.

Use a relish to enhance eye appeal and flavor of a cheese and cracker tray. Relishes can be blended with cream cheese to prepare interesting snack spreads.

Most people make homemade relishes in the summer and fall when vegetables are most abundant, flavorful and economical. If your schedule prevents canning activities during the peak vegetable season, don't abandon the idea of making your own natural, tasty treats. These two relish recipes will be just as tasty made during the off-season from ingredients available year round.

Corn Relish and Dixie Relish are colorful, tangy recipes to prepare as homemade gifts for use throughout the year. Relishes rely on a blending of flavor and texture from a number of vegetables and spices with a balance of sugar and vinegar to provide the sweet 'n sour effect so popular today.

Achieving the best flavor blend takes time — not during the preparation phase, but time in storage. Thus, it's best after processing to store these relishes at least two to three weeks to allow flavors to blend and mellow before tasting.

Corn Relish

6 to 7 ears corn on the cob or 4 cups frozen corn, defrosted
1½ cups chopped celery
1 cup chopped red sweet pepper
1 cup chopped green sweet pepper
1 cup chopped onion
1¼ cups sugar
2 tsps. celery seed
3 cups white vinegar
2 tbsps. dry mustard
2 tsps. turmeric
1½ cups water

Remove husks and silk from fresh corn. Drop ears into a large kettle of boiling water; simmer 10 minutes. Drain and plunge ears into cold water; drain. Cut corn from cobs (do not scrape cobs) to measure 4 cups.

Fill boiling water canner with water. Place seven half-pint mason jars in canner. Cover, bring water to a boil; to sterilize jars boil 10 minutes at altitudes up to 1,000 ft. At higher elevation, boil one more minute for each additional 1,000 ft. elevation.

In a large saucepan, combine corn, celery, red and green peppers, onion, sugar, celery seed and vinegar. Cover pan and bring to a boil; uncover, boil five minutes.

Combine mustard and turmeric with water. Stir into vegetable mixture; return mixture to a boil; boil uncovered 15 minutes, stirring occasionally.

Place snap lids in boiling water; boil five minutes to soften sealing compound.

Ladle relish into a hot jar to within ½ inch of top rim (head space). Remove air bubbles by sliding rubber spatula between glass and food; readjust head space to ½ inch. Wipe jar rim removing any stickiness.

Centre snap lid on jar; apply screw band just until fingertip tight. Place jar in canner. Repeat for remaining relish.

Cover canner; return water to a boil; process 10 minutes at altitudes up to 1,000 ft. (Add one more minute processing for each 1,000 ft. additional elevation.) Cool 24 hours.

Check jar seals. (Sealed lids curve downward.) Remove screw bands. Wipe jars, label and store in a cool, dark place.

Makes seven half-pint jars.

Dixie Relish

¼ cup pickling salt
7 cups cold water
4 cups finely chopped cabbage
1½ cups chopped white onions
1½ cups chopped sweet green pepper
1½ cups chopped sweet red pepper
3 tbsps. mustard seed
2 tbsps. celery seed
1 tbsp. whole allspice
1 tbsp. whole cloves
4-inch cinnamon stick, broken into pieces
2 cups sugar
3 cups vinegar

In a large glass bowl, combine cabbage, onions, green and red peppers. Dissolve salt in cold water; pour over vegetables; let stand one hour. Drain well.

Fill boiling water canner with water. Place six half-pint mason jars in canner. Cover, bring water to a boil; to sterilize jars boil 10 minutes at altitudes up to 1,000 ft. At higher elevations, boil one more minute for each additional 1,000 ft. elevation.

Tie mustard seed, celery seed, allspice, cloves and cinnamon into a large square of cheesecloth, creating a spice bag.

In a large stainless steel saucepan, combine drained vegetables, spice bag, sugar and vinegar. Cover and bring to a boil; uncover, boil 15 minutes, stirring occasionally. Discard spice bag.

Place snap lids in boiling water; boil five minutes to soften sealing compound.

Ladle relish into a hot jar to within ½ inch of top rim (head space). Remove air bubbles by sliding rubber spatula between glass and food; readjust head space to ½ inch. Wipe jar rim removing any stickiness.

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An olive stall in Jerusalem's Machane Yehuda market.

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לשנה טובה תכתבו

Apart from the head-coverings, a typical kibbutz kindergarten scene.

Residents follow halacha

Kibbutz keeps Orthodox roots

By
GORDON SHIFMAN

JERUSALEM —

A visit to Sha'alvim, a strictly Orthodox kibbutz midway between Tel Aviv and Jerusalem, can produce a paradoxical impression. There are all of the stereotyped features of a kibbutz: communal dining room and leisure facilities, cattle and poultry sheds, grape vines and cotton fields. Yet at the same time, there is a distinct sense of deja vu, for Sha'alvim's residents have uncompromisingly preserved the cultural legacy of Orthodox diaspora Jewry.

To the local visitor, familiar with mainstream kibbutzim, Sha'alvim can present a more sympathetic picture than many, if not most other rural settlements in Israel. For the village has none of the gruff insularity usually associated with the kibbutzim.

The key to Sha'alvim's rural but refined environment lies not only in its resolve to observe tradition, but also in the West European cultural legacy of its founding fathers.

Sha'alvim is located just off the main Tel Aviv-Jerusalem highway, close to the pre-1967 border with Samaria. The kibbutz was founded in 1951 by activists of Poalei Agudat Yisrael, a break-away faction from Agudat Israel, which is today one of Israel's largest ultra-Orthodox political parties. Many of its founding members were associated with Ezra, the pre-World War II Orthodox Jewish youth movement in Germany.

During our visit to Sha'alvim, we were accompanied by Yitzhak Hildesheimer, a member of the kibbutz who is a well known Israeli journalist radio announcer. Although, like any kibbutznik, he was keen to show us round all the communal facilities that provide such a stark contrast with city life, we were most interested in quizzing him as to exactly how the village functions in line with its own particular brand of Orthodox politics.

"The political creed of Poalei Agudat Yisrael as practised on Sha'alvim," he explained, "began as an off-shoot of Agudat Israel in the 1920s. Our movement grew up in order to protect both its members' Orthodox lifestyle and their rights as workers.

"And so on Sha'alvim," Hildesheimer said, "we practice what can be

[Cont'd. on page 75]

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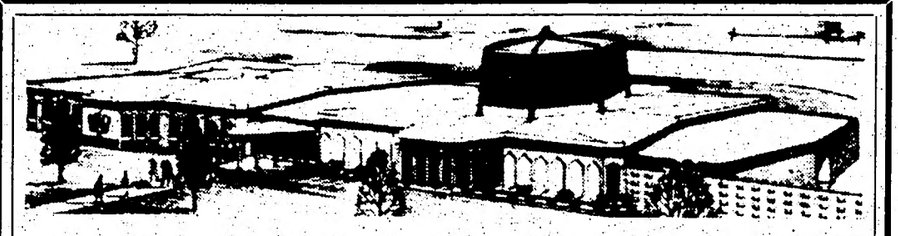

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לשנה טובה תכתבו

Kibbutz Sha'alvim maintains Orthodox traditions

[Cont'd. from page 74]

defined simply as 'socialism via Torah.' The completely Torah lifestyle of Sha'alvim sets it apart from every other kibbutz in Israel (except for Hafetz Haim, a sister kibbutz) in the overiding authority we grant to our rabbi. Even when there is a consensus among the 'general meeting' (the ruling body of every kibbutz in Israel) on a particular social or economic issue," he continued. "If the kibbutz rabbi, using halacha as his reference point, goes against the majority, his own decision is regarded as binding." This is a situation everyone accepts without question, Hildesheimer points out.

At Sha'alvim, there is strict segregation of the sexes at social events. Young women do not serve in the army (but they do volunteer for various auxiliary medical and welfare services), and women are excluded from heading the kibbutz council.

The shmitta year is observed to the letter. So every seventh year, the shmitta year in Orthodox tradition, its fields lie fallow as required by the Torah, despite the resulting loss in revenue.

That these facets of Orthodoxy represent a dynamic lifestyle, rather than a form of religious isolationism, is underlined by Yitzhak Hildesheimer's own role in society. For every evening, listeners to "Army Radio" — actually Israel's most popular radio station — can hear the voice announcing the national news every hour.

By contrast to many strictly Orthodox communities, Sha'alvim requires all its young men to join the army. This is also the rule of the self-contained yeshiva (men's religious seminary) located within Sha'alvim.

Sha'alvim's standpoint on this issue is clear, and personified by the head of its yeshiva, Rabbi Meir Schlesinger, who was also one of the founding members of the kibbutz. When informed by the Minister of Defence that his students could request deferment until the end of their studies, his retort won wide acclaim: "Who gave me the authority to relieve my students of their national duty?"

Today, students at the Sha'alvim yeshiva enlist on a rigorous four-year program that combines religious studies with military service in combat units.

As far as day-to-day work is concerned, Sha'alvim makes its living like any other kibbutz in Israel. The main crops grown in its fields are typical for an Israeli agricultural settlement: wheat, barley, cotton and sunflowers. Slightly more unusual, however, are its vineyards. As the kibbutz is located on rocky terrain in the Samarian foothills, its chalky soil is ideal for growing Sauvignon grapes, which are sold to the well-known Carmel Mizrachi wine-cellars.

Soil conditions on the kibbutz also dictate the type of livestock raised there. These are beef cows and calves, which are more suited to its hill pastureland than the dairy breeds usually raised on kibbutzim.

At Sha'alvim, as on all Israeli kibbutzim, economic realities made it necessary to depart from a purely agrarian to a more industrial existence. And so Sha'alvim has its own factory, "Mivned — Insulated Construction Panels."

The plant was built on a prominent rise overlooking the Tel Aviv-Jerusalem highway to attract the attention of potential customers for its innovative thermal and acoustic insulation panels. Unlike other high technology factories in Israel, a substantial part of its labor force is made up of prisoners from jails in the nearby town of Ramle.

These prisoners are paid according to regular wage rates and are not subject to anything other than normal work discipline. The kibbutz employs them in order to smooth their path back to a gainful — as well as legal — working environment once they are released.

If Sha'alvim's working life is typical for a kibbutz, its social life certainly is not. Apart from the previously mentioned segregation of the sexes and restrictions on the role of women, spare time activities are heavily biased towards Torah study. Accordingly, major evening events at Sha'alvim are not movies, community singing or discussion groups, as at most kibbutzim, but (separate) religious study groups—for men and women.

Because of its strictly Orthodox social make-up, home life at Sha'alvim has, conversely, been less restricted in two important ways than on secular kibbutzim. While the latter once insisted that children be housed separately, away from their parents, and that all meals should be communal, Sha'alvim, because of its traditional environment, has always been more lax on these key points of kibbutz dogma. While many secular kibbutzim still house children separately, at Sha'alvim they have slept in their parents's homes almost since the village was established.

Controversial as some of its religious constraints may be, there can be no argument that one particular aspect of Sha'alvim's Torah lifestyle benefits society at large. This is the emphasis given to a consideration for the clal (best translated as "the common good of the Jewish people").

As a result, Sha'alvim's members perform a variety of good works in their leisure time for the benefit of surrounding communities. The most prominent examples of the members' feeling for the clal, however, can be seen in their policy of rehabilitating prisoners, by employing them in the kibbutz factory, and their highly successful absorption of young girl immigrants from Ethiopia.

Sha'alvim's contingent of young Ethiopian immigrant girls arrived in early 1985. Most of them are orphans whose parents died of hunger and disease in Sudan, on their way to Israel. Despite this trauma, they appear to have adjusted to conditions at the kibbutz.

The Ethiopian immigrants, although free to leave once they are 18, are likely to become permanent members of Sha'alvim if past trends continue. For while mainstream secular and religious kibbutzim may lose as much as 50 per cent of their younger generation, the "drop-out rate" at Sha'alvim is scarcely more than one per decade.

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לשנה טובה תכתבו

Rosh Hashanah honey symbolizes sweet new year

By
NAOMI ARBIT

"May it be a good, sweet year," is the theme of Rosh Hashanah. Each Jewish holiday has its own characteristics and its own traditional foods. They are important because of what they symbolize. Honey symbolizes the wish that tomorrow's life will be sweeter. The Rosh Hashanah dinner, therefore, starts and ends with sweet foods.

The traditional Sabbath bread, challah, baked in a round shape, is blessed, sliced and served with slices of apple. Both are then dipped in honey and eaten.

Salad dressings, fowl and vegetables prepared with honey are often served, but the dessert is traditionally honey cake. Every family seems to have a honey cake recipe handed down from a grandmother, mother or aunt. The following recipes are those gathered from various parts of the United States for you to try. One of them may be the one you will add to your recipe file.

Honey Cake
(Arizona-style)

3½ cups flour; dash of salt
1½ tsps. baking powder
1 tsp. baking soda
½ tsp. cinnamon
½ tsp. nutmeg
1/8 tsp. ground cloves
½ tsp. ginger
4 eggs
¾ cup sugar
¼ cup vegetable oil
2 cups honey
½ cup brewed coffee
1½ cups chopped nuts

In a medium bowl, combine flour and all dry ingredients. In a large bowl, beat the eggs, gradually adding the sugar. Beat until thick and light in color. Beat in oil, honey and coffee. Stir in the flour mixture and nuts. Oil two 9-inch loaf pans and line with foil. Pour mixture into the pans. Bake in a 325-degree oven for 50 minutes, until browned and a toothpick inserted in the centre comes out clean. Cool on a rack before removing from the pans.

Honey Cake
(Low Cholesterol, Low Fat)

2 tbsps. vegetable oil
1 cup honey
2 egg whites, slightly beaten
2 cups flour; pinch of salt
2 tsps. baking powder
1 cup oat bran
½tsp. cinnamon
¼ tsp. cloves; dash of ginger
1 cup lemonade (apple or pineapple juice may be used)
¾ cup white raisins

In a large mixing bowl, blend together oil, honey and egg whites. In a separate bowl, stir flour, and dry ingredients together. Add flour mixture and lemonade all at once to the honey mixture. Stir just until the dry ingredients are just moistened. Fold in the raisins. Spoon batter into a lightly oiled 9 x 5 x 3-inch loaf pan. Bake in a 350-degree oven 50-60 minutes or until cake pulls away from sides of pan.

Honey Pecan Cake

1 tbsp. vinegar and enough milk to make 1 cup
1 cup vegetable oil
1½ cups sugar
3 eggs
1 tsp. vanilla
2 cups flour; dash of salt
3 tsps. baking powder
½ tsp. baking soda
1 tsp. cinnamon
¼ tsp. ground cloves
½ cup chopped pecans

Honey Glaze:

¼ cup honey
1 tbsp. water
1 tbsp. lemon juice

In a large mixing bowl, stir oil into sugar; add eggs and vanilla. Beat one minute at medium speed with an electric mixer. In another bowl, combine flour and dry ingredients. Add to creamed mixture alternatively with the sour milk. Beat one minute more. Stir in the pecans. Pour into a well oiled 10-inch fluted tube pan. Bake in a 350-degree oven for 40 minutes. Let stand 10 minutes. Remove from pan. In a small sauce pan, bring honey, water and lemon juice to a boil. Prick holes in hot cake; drizzle with hot syrup. Cool on rack.

Poppy Seed Honey Cake

1½ cups honey
¾ cup butter or margarine
1 tsp. vanilla
4 eggs
1½ cups all-purpose flour
1½ cups whole wheat flour
⅓ cup poppy seeds
2½ tsps. baking soda
½ cup buttermilk or sour milk
1 medium banana, mashed (⅓ cup)
½ cup raisins

In a large mixing bowl, with an electric mixer beat together the honey, butter and vanilla until light and fluffy. Add eggs; one at a time, beating the mixture well after each egg is added. In another bowl, combine the flours, poppy seed and baking powder. Combine buttermilk and mashed banana. Alternately add dry ingredients and buttermilk mixture, beating well after each addition. Stir in the raisins. Spoon into a well greased and lightly floured 10-inch fluted tube pan. Bake in a 350-degree oven 50-55 minutes or until tests done. Cool cake in pan 10 minutes; invert onto wire rack. Cool cake completely. Sprinkle with powdered sugar before serving. Slice and serve with a dollop of whipped cream if desired.

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